Copper-plate inscription of Nṛsiṁha-dēva II of Orissa, dated 1217 *Çaka.*—*By* Nagēndra-nātha Vasu.

(With Plates VIII—XVIII).

[Read May, 1896.]

With the view of exploring the antiquities of Orissa, I went there in the winters of 1892, 1893 and 1894, and I succeeded in collecting a number of copper-plates and facsimiles of several historical inscriptions from places where very few scholars had turned their footsteps hitherto. The facts elicited from these documents will go far to prove that the history of Orissa as at present known must be reconstructed. I intended to publish these ancient records systematically and in their chronological order. But lately the owners of the copper-plates repeatedly asked me to return them and consequently I am compelled to publish the present plate first of all.

The owner of the copper-plate now exhibited vainly sought the aid of many Paṇḍitas of Utkala to decipher it:—My friend, Bābū Ārta-trāṇa Miçra, an inhabitant of Maudā, informed me of it, and I was enabled by his help to obtain possession of the plate. It is still in my charge.

The history of the discovery of the plate is as follows:—When the Kēndrapāḍā Canal of the Cuttack District was being dug, a box made of a peculiar stone locally called Vaula-mālā, was found in the village of Kēndupāṭnā situated in the Kēndrapāḍā sub-division, 19 or 20 feet under ground, and buried in a heap of broken stones. It measured about 3 feet square, with a height of about 2 feet. It contained three sets of copper-plates, of seven each, so that in all there were 21 plates. The initial plate of every set is blank on the outer side and the inscription begins on the inner side, every other plate-leaf, except the seventh which is blank on both sides, is inscribed on both sides. The plates of each set are strung together by a copper-ring. At the joint of this ring is a circular copper-piece representing the *padmāsana*, or lotus-seat, surmounted by the figure of an ox in an inclined posture, the circum-

ference exhibiting a Tri-çūla,[1] an Aŋkuça,[2] a Ḍamaru,[3] a crescent and the solar orb.

The plates are each $13\frac{1}{4}$ inches long, $8\frac{3}{4}$ inches broad and $\frac{1}{5}$ inch thick. The circumference of the ring is $5\frac{1}{2}$ inches and its thickness $\frac{3}{4}$ inch. The circumference of the lotus-seat is $4\frac{1}{2}$ inches. The ox is 4 inches long and its height is $3\frac{1}{2}$ inches. The letters are $\frac{1}{4}$ inch in length each. On the 11 sides of these plates there are 209 lines, and each line is about $12\frac{1}{2}$ inches long. The holes made in these plates for stringing them together are an inch in diameter. The four lines engraved on the sides of these holes, are 10 inches long.

Not far from the spot where the box mentioned above was found there is a large tank: and close to this tank is a newly built temple dedicated to Lakṣmī-nārāyaṇa. The box was placed in this temple. Close to the heap of stones under which it was obtained, there were three more heaps in a loose condition. From each of these was obtained a copper vessel. On the discovery of these copper vessels, the older inhabitants of the locality surmised that the three stone-heaps were the ruins of three stone-built temples, and that one of these temples contained the image of Lakṣmī-nārāyaṇa. After the demolition of that temple, it is said that the image was kept underneath a tree. After some time, a rich man of the place, built the present temple out of the ruins of the old ones, and placed the image of Lakṣmī-nārāyaṇa in it. On the lotus-seat of the image are inscribed two lines. The shape of the characters engraved on the copper-plates being exactly similar to that of the lines under reference; it has been conjectured by some that, the image of Lakṣmī-nārāyaṇa and the three old temples now in ruins have some connexion with the copper-plates. But so far as I have seen, there is nothing in these plates to support the conjecture.

The present copper-plate is a grant of Narasiṁha-dēva II, king of Utkala, dated Monday, 6th tithi of the bright half of the Siṁha (*i. e.*, Bhādra) month, in the Çaka year 1217 = 19th September, 1295 A.D., in the 21st year of his reign.

There is, however, a complete agreement between the verses of the two copper-plates of Nṛsiṁha-dēva IV, (from Plate I—IV)[4] up to **सच्छ्रोत्रियेभ्यो ददौ** with the first 94 verses of the present grant, except line 23rd of Plate IV of the second grant by the above king marked B. Of course, there are *variæ lectiones* owing either to the carelessness of the engraver or to wrong decipherment.

[1] Trident of Maha-dēva.

[2] An elephant goad.

[3] A musical instrument used by Maha-dēva.

[4] See *J. A. S. B.* for 1895, Pt. I., p. 133–144.

The character of this grant may be described as Bengali of the Kuṭila type, of the 12th and 13th century A.D. The letters *k*, *kh*, *c*, *ṭ*, *p*, *y*, *r*, *l*, and *v*, in many respects, resemble the corresponding letters in Viçva-rūpa-sēna's copper-plate, and the letters *a*, *ā*, *ē*, *g*, *j*, *d*, *t*, *th* and *m* are very similar to those of the modern Bengali character. The system of writing medial vowel-forms (া, ি, ী, ু, ূ, ৃ, ে, ো, ৌ) and compound words, resembles the method adopted in the inscriptions of the Sēna kings and that now followed in writing Bengali.

As regards orthography, the only points calling for remark are, that the (nasal) *ŋ* and (dental) *n* are sometimes employed instead of ānusvāra, as in *vaŋça*, (Pt. I, line 10), and in *sansarpad* (Pt. V. ob. line 4); and *ç* for *s* in the latter portion of the grant.

Of all the plates the reverse of the second is most particularly deserving of notice. The arrangement of certain letters from the 1st to the 18th line in this leaf is not similar to that in any other plate. Every letter of this leaf forms a curve with its mātrā; whereas an acute angle is formed by the contact of the mātrā with each letter in the other plates. More especially the four letters *th*, *n*, *p*, *m* and *h* of this portion perfectly agree with the Utkala characters of the 14th or 15th century. The letters of this portion, which bear no likeness to the Bengali, Nāgarī or Maithilī characters of that time, can be taken as an early form of the Utkalākṣara.

Here I quote the remarks of Mr. Beames on the origin of the Oṛiyā characters :—

'Whether the Oriyās received the art of writing from Bengal or from Central India is a question still under dispute....Assuming that they got their alphabet from Central, rather than from Northern India, the reason of its being so round and curling has now to be explained....The Oriyās and all the populations living on the coasts of the Bay of Bengal write on the Tālapatra, or leaf of the fan-palm, or a palmyra (*Borassus flabelliformis*)....On these leaves, when dried and cut into proper lengths, they write with an iron style, or Lēkhanī, having a very fine sharp point. Now, it is evident that if the long, straight, horizontal mātrā, or top line of the Dēva-nāgarī alphabet, were used, the style in forming it would split the leaf, because, being a palm, it has a longitudinal fibre, going from the stalk to the point....it may suffice to say in general terms, that the Oriyā characters show signs of having arisen from a form of the Kuṭila character prevalent in Central India, and that its love of circular forms, common to it and the neighbouring nations, is due to the habit of writing on the Tālapatra, Talipot, or palm-leaf, with an iron style.'[1]

[1] Comparative Grammar of the Modern Aryan Languages of India, *Intro.* p. 63 ff.

But inasmuch as a striking resemblance is found to exist in every respect except the mātrā, between the Bengali and Maithilī characters of that period and most of the letters in the greater portion of this plate, it may be conjectured that the early Utkala-lipi took its rise from the ancient Bengali and Maithilī character when the curve or circular mātrā was added to it. As in the course of time, the Bengali characters of the Sēna kings assumed their modern aspect, so the ancient letters of this plate have gradually developed into the present Oṛiyā characters.

The language is Sanskrit, prose and verse mixed. Like the other grant of this king dated 1218 Çaka, published by me in 1893[1] and like the plate of Nṛsiṁha-dēva IV, published in the Society's *Journal* in 1895, the present inscription can be divided into 5 parts. Bābū Manōmōhan Chakrābarti has discussed several points at length in his article on the inscription of Nṛsiṁha-dēva IV: I shall not repeat what he says. But the following points deserve some notice.

According to the grant of Nṛsiṁha-dēva IV, Mahārājas Anaṅga-bhīma-dēva II and Bhānu-dēva I held the reins of government for 33 and 17 years respectively. But both the grants of Nṛsiṁha-dēva II fix the respective periods of their reign at 34 and 18 years. The grant of Nṛsiṁha IV states that the name of Rāja-rāja's wife was Guṇa or Sadguṇa; but according to the plate under consideration, the name is Maṅkuṇa.

In addition to the above, the verses No. 84 and 86 should be especially mentioned; although they have escaped the notice of Manōmōhan Bābu.

राढ़ा-वरेन्द्र-यवनी-नयनाञ्जनाश्रुपूरेण दूरविनिवेशित-कालिमश्रीः ।
तद्विप्रलम्भकरणाद्भुतनिस्तरङ्गा गङ्गापि नूनमसुना यमुनाद्धुनाभूत् ॥ [V. 84.]
कुर्व्वन् प्रकाशमनिशं द्विजसाच्च कृत्वा मेरुं तुलापुरुषमुख्यमहार्थदानैः ।
स्थातुं सुरैः सह महत् कलयन्तिः कोणाकोणे कुटीरकमचीकरदुष्णरश्मेः ॥
[V. 86.]

'The (white) river Gaṅgā blackened for a great ditsance by the collyrium washed away by tears from the eyes of the weeping Yavanīs of Rāḍhā and Varēndra, and rendered waveless, as if by this astonishing achievement, was now transformed, by that monarch into the (black-watered) Yamunā.

[1] See Viçvakōṣa, Vol. V. (supplement to the word 'गाङ्गेय'). For convenience' sake this grant will be marked A.

[2] Manōmōhan Bābū reads राढ़ानरेन्द्रजननी.

Shining day and night, making Meru over to the Brāhmaṇas in pious gifts, namely, the *tulāpuruṣa*, (and consequently the gods being deprived of their home), (King Nara-siṁha) built at Kōṇākōṇa (a place of great renown) a temple for the Sun to live in with the other gods.'

From the above it is plain that king Nṛsiṁha I conquered the Muḥammadan dominions of Rāḍha and Varēndra. The contemporaneous historian Minhāj i-Saraj thus writes :—

'In this same year likewise (642 Hijra), the Rāe of Jājnagar, in order to avenge the plundering of Katāsin, which had taken place the preceding year, as has been already recorded, having turned his face towards the Lakhaṇawatī territory on Tuesday, the 13th of the month of Shawwāl 642 H. (*i.e.* 1244 A. D.), the army of infidels of Jāj-nagar, consisting of elephants, and pāyiks (foot-men) in great numbers, arrived opposite Lakhaṇawatī. Malik Ṭughril-i-Ṭughān Khān came out of the city to confront them. The infidel host, on coming beyond the frontier of Jāj-nagar territory, first took Lakhaṇ-ōr; and Fakhru-l-mulk, Karīmu-d-din, Lāghrī, who was the feudatory of Lakhaṇ-or, with a body of Musalmāns, they made martyrs of, and, after that, appeared before the gate of Lakhaṇawatī. The second day after that, swift messengers arrived from above [the Do-ābah and Awadh &c.] and gave information respecting the army of Islām that it was near at hand. Panic now took possession of the infidels and they decamped.'[1]

He again relates :—

'After he (Yūz-bak-i-Ṭughril Khān) went to that part, and brought that country under his jurisdiction, hostility arose between him and the Rāe of Jāj-nagar. The leader of the forces of Jāj-nagar was a person, by name Sāban-tar, the son-in-law of the Rāe, who, during the time of Malik 'Izzu-d-dīn, Ṭughril-i-Ṭughān-Khān, had advanced to the bank of the river of Lakhaṇawatī. In Malik Ṭughril Khān-i-Yūz-Bak's time, judging from the past, he [the Jāj-nagar leader] manifested great boldness, and fought, and was defeated. Again, another time, Mālik Ṭughril Khān-i-Yuz-Bak fought an engagement with the Rāe of Jāj-nagar, and again came out victorious.

'On a third occasion, Malik Yūz-Bak sustained a slight reverse, and a white elephant, than which there was no other more valuable in that part, and which was ruttish, got out of his hands in the field of battle, and fell into the hands of the infidels of Jāj-nagar.'[2]

The battles which according to Minhāj's statement appear to have been fought under two Muḥammadan rulers, in reality took place successively in the time of the Utkala kings Anaṅga-bhīmá and his son Narasiṁha I.

[1] Col. Raverty's *Tabāqāt-i-Nāṣiri*, p. 740.

[2] *Tabāqāt-i-Nāṣiri*, p. 762-3.

The following is seen in the Cātēçvara-inscription of Anaṇga-bhīma II :[1]—

विन्ध्याद्रेरधिसीमभीमतटिनीकुञ्जे तटेऽम्भोनिधे-
र्विष्णुर्विष्णुरसावसाविति भयाच्चैतद्दिशः पश्यतः ।
साम्राज्यं स परिश्रमेण न तथा वैखानसानामिदं
विश्वं विष्णुमयं यथा परिणतं तुम्घान-पृथ्वीपतेः ॥
कण्ठोत्तंसित-सायकस्य सुभटा नेकाकिनो निघ्नतः
किं ब्रूमो यवनावनीन्दुसमरे तत्तस्य वीरव्रतम् ।

'The Vaikhānasas could not even by their most austere penance comprehend the omnipresence and all-pervadingness of Viṣṇu to the extent to which the idea was realised by the Tumghāna king, (*i.e.* Ṭughril-i-Ṭughān Khān), when he began, apprehending Viṣṇu here and there, to look around through extreme fear, while fighting on the bank of the Bhīmā, at the skirts of the Vindhya hills and on the sea-shores. He alone fought against the Muḥammadan king, and applying arrows to his bow killed many skilful warriors. His heroism transcends description.'

According to the above inscription, it was Viṣṇu, the minister of Anaṇga-bhīma II, who fought a furious battle against the Muḥammadan king, Tumghāna by name. The ministers of the Hindū kings of Utkala used to get the title of Sāntrā ; even now in some places in Orissa, the eldest sons of the minister-families are enjoying that title. Under the circumstances, it seems to me that it is Viṣṇu-sāntrā who has been described by the Muḥammadan historian by the name of Sābantar only. Minhāj says that this Sāntrā was a son-in-law of the Jāj-nagar or Utkala king ; but the Cātēçvara Inscription[2] makes it clear that he was a Brāhmaṇa by caste. It was not then customary for a Brāhmaṇa to take a Kṣatriya girl for his wife. Very likely Narasiṁha-dēva I, son of Anaṇga-bhīma II, in company with Viṣṇu, attacked Rāḍha and Varēndra, (*i.e.*, the territory of Lakṣmaṇāvatī) at that time. It seems that Minhāj, by mistake, has described the son to be the son-in-law. Nṛsiṁha-dēva I, in his father's life-time, fought many battles with the Yavanas ; and after he ascended the throne, attacked the Muḥammadans several times. The glory of his heroism has been narrated in the 84th verse of the present plate. It was this Nṛsiṁha-dēva who erected the Black Pagoda of Kōṇāraka, famed far and wide as one of the wonders of the Hindū world. The 86th verse of the present plate proves that

[1] See *Viçva-kōṣa*, Vol. VI, Art. "Cātēçvara."

[2] I hope to be able to publish this important inscription in our Society's *Journal.*

prior to the time of Nṛsiṁha I, Kōṇākōṇa was the name of Kōnarak. The place subsequently became famous under the name of Kōṇārka or Kanārak after the sun-temple had been built there.

The places mentioned in the Copper-plate, exist up to this day, under the same names with very slight variations. For instances—Ḍērā-viṣaya is now known as Ḍērā-viçi (on sheet 115 of the *Indian Atlas* it is mentioned as Darabee, Lat. 20°30′—20°35′N. and Long. 86°18′45″—86°30′E.) and Svāŋga-viṣaya as Sooang Lat. 20°16′ 21″N. and Long. 86°11′45″—86°13′ 50″E. (on sheet 116 of the *I. A.*). The granted village Ēḍara is now known as Ēṇḍara (Aindare of the *Indian Atlas*), situated on the north of Talaŋga (Teelung of the *I. A.*) Lat. 20°33′30″ and Long. 86°20′N. Khaṇḍa-sāhī and Sunāilo are situated at a distance of about 6 miles from Eṇḍara and one mile from the Kendupaṭnā lock. But they are now included in different pargannahs. It may be worth mentioning that the village of Sunāilo is very near to the place where the Copper-plate was found.

The reading of the original and its translation are given below.

Copper-plate inscription of Nṛsiṁha-dēva II of Orissa, dated 1217 *Çaka.*

Plate-leaf No. 1, reverse.

L. 1. । ओँ नमो नारायणाय ॥

लक्ष्मीपादसरोरुह [द्वय][1] मदः श्रेयांसि दासीष्ट वः
प्रस्फुर्ज्जन्नखरश्मिकेसरशतै र्भास्वन्न-
L. 2. खालीदलं ।
विस्पष्टं प्रतिविम्बितः प्रणमणैः क्रीड़ापराधोद्भवैः
कृष्णो यन्नखदीप्तिषु भ्रमरतां धत्ते स लक्ष्मीप्रियः ॥ [1]
L. 3. क्षीराब्धेर्म्मथितात् सुरासुरगणैः प्रादुर्भवन्ती रमा-
शम्भुब्रह्मपुरन्दरप्रभृतीषु[2] प्रख्यातकीर्त्तिष्वपि ।
पश्यत्स्वम्बुजना-
L. 4. भमीशमवृणोल्लोकत्रयाह्लादिनं ।
भृङ्गाली सहकारमेति हि वने फुल्लेन्यशाखिन्यपि । [2]
तन्नाभीसरसीरुहोद्भववि-
L. 5. धेरत्रिर्बभूवासुत-
श्चन्द्रश्चन्द्रिकया प्रकाशितजगत् सम्भूतवान्नेत्रयोः ।
त्रैलोक्यग्रसनैकदक्षतिमिरग्रासित्वसा-

1 The bracketed portions are taken from A. 2 Read ॰ति ।

L. 6. म्येऽपि यो
लक्ष्म व्याजि दधत्तमप्रतिवपुः सूर्य्याधिको निर्म्मलः ॥ [3]
श्रीदेवीसोदरत्वादमृतसखतया कल्पवृक्षानुज-

L. 7. त्वा-
ल्लोकानन्दम्बिधाता तिमिरविषहरः सर्व्वदेवोपभोग्यः ।
तत्तत्संसर्गलाभात्तदधिगतगुणं स्वाङ्गनिष्ठं दधानः
स्व-

L. 8. स्वैतन्निर्म्मलत्वं जगति विजयते दर्शयन्नूनमिन्दुः ॥ [4]
वंशे तस्य न्न[1]रेश्वराः समभवन्तेषां गुणाश्छन्दशः
प्रोत्फुल्ला इ-

L. 9. व यत् पुराणपथगास्तत्रापि नो सम्मिताः ।
तत्तत् काव्यपथं श्रितास्त्रिभुवने मूर्त्तिन्दधाना इव
भ्रा-

L. 10. म्यन्तीव सचेतनाः श्रुतिगृहे विश्रम्य विश्रम्य च ॥ [5]
प्रत्येकं शशिवङ्शभूपतिभुजव्यापारसंकी-

L. 11. र्त्तनं
कर्त्तुङ्कः क्षमते क्षितौ बहुमुखो यत्रार्ज्जुनस्यैव हि ।
दोर्द्दण्डार्ज्जितकीर्त्तिवर्ण्णनपरं तद्भा-

L. 12. रतं प्राभव-
त्तस्मादाद्वयमात्रमादिनृपतिश्रेणीक्रमाल्लिख्यते ॥ [6]
तथाहि चन्द्राद्बुधः । बुधा-

L. 13. दनलः अनलात् पुरूरवाः
पुरूरवसो [2]आयुः । [3]वायोर्न्नघु[4]षः । नघु[5]षाद्ययातिः ।
ततस्तुर्व्वसुः । ततोगाङ्गे-

L. 14. यः । ततोविरोचनः । ततः
साम्बेद्यः । ततो भास्वान् । ततो दत्तसेनः । ततः सौम्यः ।
ततोश्वदत्तः ततः सौ-

[1] Read न० ।
[2] Read आयुः ।
[3] Read आयोः ।
[4], [5] Read ०हु ।

L. 15. राङ्गः। तस्माच्चित्राङ्गदः। ततः
शौरध्वजः। ततो धर्म्मैषी। ततः परीक्षित्। ततो जयसेनः।
ततो विजयसेनः।

L. 16. ततो त्रि[1]षध्वजः। ततः प्रगल्भः।
ततः शक्तिः। ततः कोलाहलः। सएवानन्तवर्म्माभवत्।
धनकनकसमृद्धो गङ्ग-

L. 17. वाडिः प्रसिद्धः
सकलविषयभूतः स्वर्गिवर्ग्गोपभोग्यः।
तदधिपतिरथाद्योनन्तवर्म्मा नृपेन्द्रः
समभवदिति

L. 18. नृपगङ्गनाम्ना तदाद्याः॥ [7]
कोलाहलः समरमूर्द्धि ततो नृपाणां
भूतो यतः सरपुरञ्च तदीयमत्र।
कोलाहलाह्वय-

L. 19. मभूत् सुरसद्मतुल्यं
तस्मिन् क्रमे नृपतिभिर्व्वहुभिर्व्वभूवे॥ [8]
राज्यश्रीभृति नारसिंहनृपतौ ज्येष्ठे किमत्रास्महे
दो-

L. 20. र्द्दण्डार्ज्जितभूतलोत्थितरमाकण्ठग्रहानन्दिनः।
किञ्चास्माकमियं भुजासिलतिका संचेंछ्यतां वैरिणां
कण्ठारण्य-

Plate-leaf II, obverse.

L. 1. मियंच कीर्त्तिलतिका [द्यान्नः समारोहतु॥ [9]
भ्राम्यद्भिर्विजिगीषया क्षितितले क्वापि द्विषद्वन्दितैः
क्वापि द्वेषि]

L. 2. कुलप्रमाथिभिरपि प्राप्ताः कलिङ्गाः किल।
तैः कामार्णवपञ्चमै नृपवरैषूङ्गलिङ्गैः समं
प्राप्तन्द्रष्टुमिवार्णवा-

[1] Read वृ॰।

L. 3. दुद्गमत् कूर्म्मावतारो हरिः ॥ [10]
कूर्म्मस्वामिनि सान्निध्यि त्रिनयने तस्मिन् महेन्द्रं गते
गोकर्णेऽपि महोदधौ वि-

L. 4. यति वा सूर्य्ये तथेन्दावपि ।
कालिङ्गाम्भुवमाहरद्भुजबलादन्योपभुक्तां चिरं
लक्ष्मीर्व्वेत्त्यथ कास्तुतिर्व्वद ततो गङ्गा-

L. 5. न्वयस्याहवे ॥ [11]
तत्रासीद्वङ्शकर्त्तासौ कामार्णवमहीपतिः ।
यस्येति पुत्रपौत्राद्या राजानः ख्यातविक्रमाः ॥ [12]
शास्त्रा-

L. 6. र्थनिष्ठितमतिर्द्विषदन्तकारी
सर्व्वार्थिवर्गपरितोषणहेतुवर्गः ।
आचारतोऽपि मुनिपुङ्गवमा[र्गचारी
त]-

L. 7. स्मादभून्नृपवरो भुवि वज्रहस्तः ॥ [13]
न नामतः केवलमर्थतोऽपि
स वज्रहस्तस्त्रिकलिङ्गनाथः ।
को वज्र[हस्ता]-

L. 8. दपरः पृथिव्या-
स्वभ्रम्पतद्धारयितुं समर्थः ॥ [14]
व्यामिर्गङ्गकुलोत्तमस्य यशसा दिक्चक्रवाले शशि-
[प्रायेण]

L. 9. मलिनेन यस्य भुवनप्रह्लादसम्पादिना ।
सिन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थलीप[ट्ट]-

L. 10. के-
ष्वालिम्पन्ति पुनः पुनश्च हरितामाधोरणा वारणान् ॥ [15]
महिषी नङ्गमा तस्य पार्व्व-

L. 11. तीव पिनाकिनः ।
तस्मात्तस्यामभूद्वीरो राजराजो महीपतिः ॥ [16]
स राजराजो द्विज-

L. 12. राजकान्ति
भुजङ्गराजाननवत् प्रकीर्त्तिः ।
श्रीमत्तयाधः कृतराजराजः
सुविक्रमन्यक्कृ-
L. 13. तदेव[राजः] ॥ [17]
तस्याग्रमहिषीराज्ञो नाम्नाभूद्राजसुन्दरी ।
लक्ष्मीर्नारायणस्येव चन्द्रस्येव तु रोहिणी ॥ [18]
ततस्तस्या-
L. 14. मभूद्देवश्चोडगङ्गो नरेश्वरः ।
क्षौणीभृत् पक्षविच्छित्यै दिवीन्द्रात् कुलिशं यथा ॥ [19]
धात्री तस्य सरस्वती समभवन्नूनं
L. 15. नचेत् पीतवान्
तत्सारस्वतमार्य्यबालकतमः श्रीचोडगङ्गः पयः ।
तादृग्वेदमतिः कथं निपुणतां शास्त्रेषु तादृक्
L. 16. कथं
तादृक्काव्यकृतिः कथं परिणतिः शिल्पेषु तादृक् कथं ॥ [20]
क्षौणीं दिक्पाल[ा]शेषामयमकृतपदद्वन्द्वमेत-
L. 17. स्य वैरि-
क्ष्माभृच्चूडाश्रियामं स्तुतिरिति कियती चोड़गङ्गेश्वरस्य ।
नूनं पूर्णः सुधांशुः परन्तपधवलच्छत्रबु-
L. 18. द्धापहर्त्ता
मामित्यङ्कस्य वृद्धिं त्यजति यत इव त्रस्तचित्तः प्रवीरात् ॥ [21]
गृज्ञाति[1]स्म करं भूमेर्गङ्गागोतमग-
L. 19. ङ्गयोः ।
मध्ये पश्यत्सु वीरेषु प्रौढः प्रौढस्त्रिया इव ॥ [22]
प्रतिभटकरशस्त्रव्याहतिस्वाङ्गनिर्य-
द्रुधिरमवनि-
L. 20. निष्ठं नो भवेद्यत्तदैव ।
निजकर[धृत]शस्त्रच्छिन्नभिन्नाङ्गमेता-
नकृतधरणिशय्यान् द्वन्द्वयुद्धेषु गङ्गः ॥ [23]
य-

[1] Read गृह्णाति ।

Plate-leaf II, reverse.

L. 1. त्तेजः परिभूतशत्रुनगरप्रोद्भूतधूमोद्गमै-
भूयः खाण्डवदाहशङ्किमनसो देवाः क्षणं भीरवः ।
स्वर्नीतादसिधा-
L. 2. रया रिपुगणादाकर्ण्य वार्त्तामिव
प्रौढिन्तस्य नुवन्ति गङ्गनृपतेर्भीतिं विहाय ध्रुवं ॥ [24]
क्रोधोद्यद्द्विपसेघ[1]मालिनि म-
L. 3. दस्रोतस्वतीदुर्गसे[2]
चञ्चत्खड्गतडित्प्रभावनिनदन्नाराचवर्षोदये ।
यत् सैन्ये जलदागमप्रतिनिधौ जेतुं प्रव-
L. 4. र्त्तेत कः
शूरो याति वरंस्त्रिलोचनविभुर्व्वद्धोसुना संगरे ॥ [25]
निर्म्मथ्योत्कलराजसिन्धुमपरं गङ्गेश्वरः प्राप्तवा
ने-
L. 5. कः कीर्त्तिसुधाकरं पृथुतमं लक्ष्मीं धरण्यासमां
माद्यद्दन्तिसहस्रमश्वनियुतं रत्नान्यसंख्यानि वा
त[3]सिन्धोः किमियं प्रक-
L. 6. र्षमथवा श्रमस्तदुन्माथिनः ॥ [26]
पादौ यस्य धरान्तरीक्षमखिलन्नाभिश्च सर्व्वा दिशः
श्रोत्रे नेत्रयुगं रवीन्दुयुगलं मूर्द्धा-
L. 7. पि च द्यौरसौ ।
प्रासादं पुरुषोत्तमस्य नृपतिः को नाम कर्त्तुं क्षम-
स्तस्येत्याद्यनृपैरुपेक्षितमयं चक्रेथ गङ्गेश्वरः ॥ [27]
L. 8. लक्ष्मीजन्मगृहं पयोनिधिरसौ सम्भावितस्य स्थिति-
र्नौधाम्नि श्वसुर[4]स्य पूज्यत इति क्षीराब्धिवासाद्ध्रुवं ।
निर्व्विसः पुरुषो-
L. 9. त्तमः प्रमुदितस्तद्धामलाभाद्रमा-
प्येतद्भर्त्तृगृहस्वरं पितृगृहात् प्राप्य प्रमोदान्विता ॥ [28]
[त्वं] कूर्म्माधि-

1 Read मेघ । 2 Read दुर्गमे । 3 Read तत् । 4 Read श्वशुर ।

L. 10. प मा चल त्वमपि भो व्यालेन्द्र धौर्य्यम्वह
त्वम्पृथ्वि स्थिरताम्भज त्वमधुना ब्रह्माण्ड गाढं भव ।
श्री-

L. 11. गङ्गाधिपसिंहविसरद्बोषाज्जगद्व्यापिनो
दिङ्नागेषु भयाच्चलत्सु जगती कम्पेत

L. 12. वा यत्क्रमात् ॥ [29]
आरम्या नगरात् कलिङ्गजवलप्रत्युग्रभग्नावृति
प्राकारायततोरणप्र-

L. 13. भृतितो गङ्गातटस्थात्ततः
पार्थास्त्रैर्युधि जर्ज्जरीकृतनमद्राधेयगात्राकृति-
र्मन्दाराधिपतिर्गतो रणभु-

L. 14. वो गङ्गेश्वरानुद्रुतः ॥ [30]
ब्रह्माण्डाद्बहिरस्य कीर्त्तिपयसा लिप्तं न वा भाविने
दत्तस्यार्थिजनाय हेमनिचयः सङ्क-

L. 15. ल्पने वा वहु ।
निर्द्दग्धारिपरस्व[13] भावितनवस्तस्य प्रतापैर्न वा
किम्वा नो कृतवानयं स्तुतिपदं चक्रेथ गङ्गे-

L. 16. श्वरः ॥ [31]
वर्षाणां सप्ततिम्वीरः क्षोणीसम्भोगमाचरत् ।
दिङ्नायकान् प्रतीहारान् विधायाष्टासु सर्व्वतः ॥ [32]
कि-

L. 17. म्याप्ता महिषी तपोभिरतुलैश्रीचोड़गङ्गेन सा
देवैस्तुत्यगुणैर्व्विभूषिततनुः कस्तूरिकामोदिनी ।

L. 18. नाविष्टः पृथिवीपतिः प्रभवतीत्यस्मिन् हरौ वाभुवो
रक्षार्थङ्कृतजन्मनि स्वयमसौ लक्ष्मीप्रसूताथवा ॥ [33]
त-

L. 19. स्यान्ततोजनि जगत्त्रितयैकवीरः
कामार्णवस्त्रिजगदेकवदान्य एषः ।
सूर्य्यप्रतापविभवेन जगत्प्रसि-

[13] Read पुरस्व ।

L. 20. द्ध-
कीर्त्तिः शशाङ्कमधरीकृतवान्विशुद्धा ॥ [34]
गङ्गेशसूनोर्विबुधाश्रमस्य
दृप्यद्द्विषद्वंशविभेदिशक्तिः ।

Plate-leaf III, obverse.

L. 1. [कामार्णवस्यास्य कुमारकत्वं]
न नामतः केव[लमर्थतोऽपि] ॥ [35]
प्राप्योदयं शशाङ्कस्य वर्द्धतां नामवारिधिः ।
वर्द्धते कीर्त्ति-
L. 2. चन्द्रोयं चित्रं कामार्णवोदये ॥ [36]
वेदर्त्तुव्योमचन्द्रप्रमितशकसमा प्राप्तकाले दिनेशे
चापस्थेन्य[ग्रहौघे वलव]-
L. 3. ति रिपुषु [प्रक्षयं प्राप्तवत्सु] ।
तस्मिन्मूर्द्धाभिषिक्ते नृपवरतनये सर्व्वलोकैकनाथे
श्रीमत् कामा[र्णवेशे जग]-
L. 4. द्ध्वदि[दं तत्तदानन्द]पूर्णं ॥ [37]
क्षीरार्णवादजनि चन्द्रकलेति वार्त्ता
कामार्णवात्तु सकलेन्दुदिवाकराभं ।
की[र्त्तिप्र]-
L. 5. तापमिथुनं सहकारिलोके
श्लिष्यत्यहो परनृपाननुरागशून्यान् ॥ [38]
यस्यासिनिर्दलितवैरिकरीन्द्र[कुम्भ-
नि]-
L. 6. र्मुक्तमौक्तिकफलान्यसृगुच्छितानि ।
कामार्णवस्य रिपुसङ्गतिहेत्वकाले
सन्ध्याप्रभातभगणा[इव भान्ति]-
L. 7. यु[द्धे] ॥ [39]
दृप्यद्वैरिचमूर्म्मया कवलिता नैवं मयास्वादिते-
त्यन्योन्यङ्कलहे तु निर्णयविधौ खड्गप्रता[पेच्छया]

L. 8. [मा]ध्यस्थ्यं गमितेव निर्म्मलतरा कीर्त्तिर्यदीयान्नवी-
न्यालोच्येहमहद्भिरित्युपगता धातुः श्रुतीरीदरात् ॥ [40]
अस्था-
L. 9. च्चीत् स हिरण्यगर्भमपरं लोकं महेशः पुरे-
त्युत्पन्नं प्रवदन्ति ये च वदनव्रातोनि-
L. 10. रुद्धोधुना ।
तेषां यत्र हिरण्यगर्भमकरोत् कामार्णवेशस्ततः
संपन्नं जनितं ज[ग]-
L. 11. द्यत इह प्रत्यक्षतः प्राणिनां ॥ [41]
सप्ताम्भोधीन्वहन्ती क्षितिरतितरला नाग[कूर्म्मेश्वरा]-
L. 12. णां
साहाय्यं वाञ्छतीयं तदपि पुनरयं कल्पितस्तत्र भारः ।
धात्रा कामा[र्णवाख्यः सर]
L. 13. नि[जतुलनां निर्द]यः स्वर्णभारै-
र्भूयोभूयस्तुलायास्थित [इति] [धरणी]भारबाहुल्यमाप्तुं ॥ [42]
[ध्वस्तदुष्टं जनाकी]-
L. 14. र्णं विद्वज्जनमनोहरं ।
दशाब्दानकरोद्राज्यं कामार्णवमहीपतिः ॥ [43]
श्रीचोडगङ्गनृपते[र्म्महिषी ततो]
L. 15. न्या-
त्तस्येन्दिरा रविकुलोद्भवराजपुत्री
याद्यापि धातुरुपमाजनि सुन्दरीणां
सेयं सुधांशुवदना स्वय[मेव जाता] ॥ [44]
L. 16. यद्रूपशीलगतिवर्णनया प्रसिद्धा
दृष्टान्तभूर्गिरिसुतेत्यभिधावदोषः ।
नास्त्येव चण्डरुचिका[महरो यदत्र
तामि]-
L. 17. न्दिरामुदवहद्भुवि चोडगङ्गः ॥ [45]
तस्यान्ततः समजनि क्षितिनाथनाथः
श्रीराघवः [परनरेश्वरदर्पमर्द्दी ।
यत्पट्टबन्ध]-

L. 18. नविधिश्रवणातिभीताः
सर्व्वे नृपाः स्वहृदिकम्पमवाप्नवन्तः ॥ [46]
श्रीराघवे [राजनि चित्रमेत-
त्तेजोविहीनः क्षि]-
L. 19. तिपालवर्ग्गः ।
तत्पादसेवाकृतदेहसिद्धि-
र्म्मित्रीभवत्येव समस्त एषः ॥ [47]
प्रौढारि-[प्रहृति]-प्राकारविहितप्राचण्डमन्त्रीभ-
L. 20. व-
द्दोर्द्दण्डोपमितिप्रगल्भविषयः प्राग्भूतवानर्ज्जुनः ।
संप्रत्याहवरङ्गसङ्गतरिपुश्रेणीशिरःक-

Plate-leaf III, reverse.

L. 1. न्दुक-
क्रीड़ासक्तभुजः शरासनभृतां चित्रोपमा राघवः ॥ [48]
जगति परशुरामः प्रादुरासीद्द्वितीयः
किमुरिपु-
L. 2. कुलहन्ता स्वाज्ञयाच्छन्नलोकः ।
क्षि[f]तवितरणदीक्षासक्तहस्तः प्रतापा-
दपि दशशतबाहुर्यस्य शत्रुर्व्वि-
L. 3. नाशी ॥ [49]
भेदं भेदमरातिकुञ्जरघटाक्षोणीध्रपङ्क्ति[1]रणे
पायं पायमसृक् पयांसि बहुधा श्रीराघवा-
L. 4. सिः क्षणात् ।
शुभ्रं शुभ्रमिवोद्वहन्विजयतिः[2] कीर्त्तिप्रतानं परं
चन्द्रं चन्द्रिकया प्रपूर्ण्णतरया संसेव्यमानाकृ-
L. 5. तिः ॥ [50]
दुर्ग्गेषु दावदहनं क्षितिभृत्सु वज्रं
माद्यत् करीन्द्रघटना विधिसिंह एषः ।
विद्वेषिभूमिपतयो नि-

1 Read पङ्क्ती । 2 Read विजयते ।

L. 6. वसन्ति यत्र

श्रीराघवक्षितिपतिर्व्विततप्रभावः ॥ [51]

श्रीराघवो धराधीशः क्षोणीपालशिरोमणिः ।

अ-

L. 7. करोव्राज्य[1]मब्दानामुद्दामोदशपंच च ॥ [52]

तस्य श्रीचोड़गङ्गक्षितिवलयपतेर्व्वंशसन्तानवल्ली-

कन्दश्रीचन्द्र-

L. 8. लेखा स्फुटमदितिरिव श्रेयसी कश्यपस्य ।

तस्यामुद्दामधामक्षयितदिनमणिर्ज्जज्ञिवान्राजरा-

L. 9. जो

राजन्यक्षोदलीला तिलकितमहिमव्याप्तदिक्चक्रवालः ॥ [53]

तस्मिन्दिग्विजयप्रया-

L 10. णरशिके[2] संरम्भ शुम्भच्चमू

संक्षुसक्षितिति[3]चक्रपाङ्शुपटलप्राग्भारवत्यम्बरे ।

भूसं-

L. 11. स्पर्शक्षणावशाद्दिनमणेरुच्चैः स्नुतं सप्तिभिः

स्वभ्यस्तं सुरसिन्धुरेण धरणीपट्टेर-

L. 12. दोद्घट्टनं ॥ [54]

चोड़गङ्गनरेन्द्रस्य सूनुरुद्दामविक्रमः ।

राजराज इति ख्यातोरा-

L. 13. जराजो महीपतिः ॥ [55]

विश्वं क्रोड़यति प्रगल्भवयसि प्रालेयशैलद्युतौ

यद्यद्यादृगभूदभूतसदृशं सन्त-

L. 14. स्तदाकर्ण्यतां

धात्री पीठति लिङ्गति सुरचलः प्रासादति त्वद्यशो-

दिङ्नाथाः प्रतिमन्ति यस्य परितः श्रद्धत्-

L. 15. पदं भ्टङ्गति ॥ [56]

आनन्दं विदधाति चेतसि भवत् कीर्त्तिर्गुणग्राहिणः

सूते दोहदमर्थिनः सुमनसि श्रीराजराज श्रु-

[1] Read अकरोद्राज्य । [2] Read रसिके । [3] Omit ति ।

L. 16. वं ।

सेयङ्गर्सपथं समेत्यहृदये शल्यायते वैरिणां

स्वात्मेच्छानुविधायिनां न हि [f]नजो भावः क्वचिद्दृश्यते ॥ [57]

L. 17. तस्यां [यो] भुवि पंचविङ्शतिसमाःक्ष्मापाललक्ष्मीधवः

कृत्वा जित्वरचापचंचलभुजादम्भोलिरुर्व्वीपतिः ।

राज्यं प्राज्य-

L. 18. यशस्तुषारकिरणश्रेणीरसादासना-

दुद्गच्छत् पुरुहूतगीतचरितश्रीराजराजोनृपः ॥ [58]

तस्यानुजोनृपति-

L. 19. राजपदेभिषिक्तः

सूक्तिप्रियः परिमितादिनृपप्रशस्तिः ।

पृथ्वीपतिः कलिमलोज्झितधर्म्मशुद्धः

का-

L. 20. र्य्यंक्षमः प्रभुरसावनियङ्कभीमः ॥ [59]

वीराधिष्ठितसंगराद्रिशिखरे शंखस्वनाश[ा]f[म]ते

कुंतोद्भिन्न-

Plate-leaf IV, obverse.

L. 1. महेभकुम्भविगलन्मुक्तावलीपुञ्जिते ।

हर्षादुग्रनिजप्र[तापदहने खड्गस्रुवा विद्विषां

राज्ञामान]-

L. 2. न पङ्कजानि नृपतिर्गत्वानयद्यः श्रियं ॥ [60]

क्षीराब्धेरमृतात् सुरासुर[भुजव्यापारविक्षोभितात्

च]-

L. 3. न्द्रस्यार्द्धमभूत्तदप्यधिपपावीशानमेकं किल ।

चञ्चद्वाहुवलेन संगरभुवि त्वत्खड्गधा[राजला]-

L. 4. ज्जातस्त्वष्टदिगीश्वरान् पृथुयशश्चन्द्रस्समालिङ्गति ॥ [61]

यत्प्रयाणसमुद्भूतरजःसंपू[रितेश्वरे] ।

L. 5. अभूद्द्विरदराजस्य धूलीमदरिता तनुः ॥ [62]

दशवर्षाणि वीरोसौ निर्जितारातिमण्डलः ।

[अनङ्गभीम]-

L. 6. भूपालो धरित्रीं समपालयत् ॥ [63]
प्रौढानर्गलविक्रमः कुलगृहं यो दण्डनीतिश्रियः
सत्याचारविचारचारुचरि-
L. 7. तपुण्यैकपारायणः ।
तस्यासीदनियङ्कभीमनृपते रङ्गांशलक्ष्मी स्वयं
स्नेहस्यातिशयेन पट्टमहिषी वाघल्लदेवी
L. 8. भुवि ॥ [64]
तुलितपितृगुणौघः सूनुरासीदमुष्या
निर[ि]तशयिततेजा यौवनावाप्तराज्यः ।
प्रणतनृपतिचूड़ारत्न-
L. 9. रोचिः पिशङ्गी-
कृतचरणसरोजो राजराजो नृपालः ॥ [65]
यस्योद्यद्वाजिवृन्दप्रखर[खुर]-
L. 10. पुटाघातनिर्दारितोर्व्वीं
संभूतं भूरिभास्वत्करनिकरसमास्फूतसान्द्रप्रयाणं ।
विस्तो-
L. 11. र्णङ्कर्णतालाहतिभिरविततोन्मत्तसेनागजाना-
मष्टानां दिग्गजानां मुखपटतु-
L. 12. लनामादधे धूलिजालं ॥ [66]
यस्मिन् शासति शासितारिनिकरे सम्यक्समुद्राम्बरां
पृथ्वीम्पा-
L. 13. र्थिवपुङ्गवे नयगुणैः श्रीराजराजे नृपे ।
चक्र[1] माधव एव तैक्ष्ण्यमधिकं कौक्षेयके चिन्तनं
शास्त्राभ्यासविधौ वि-
L. 14. धेयजड़तः काले कलिः श्रूयते ॥ [67]
यत् कीर्त्तिदृग्जल[नि]धिर्भुवनान्तरालं
संप्लाव्यदूरतरमुच्छलितः स भाति ।
L. 15. तारागणाः स्फुटरुचो गगने समन्तात्
सूक्ष्मातिसूक्ष्म[2] तरलाइव विस्फुरन्ति ॥ [68]
त्यागे शौर्य्ये च सत्ये च कर्णा

[1] Read चक्रं [2] Read सूक्ष्मातिसूक्ष्म ।

L. 16. र्ज्जुनयुधिष्ठिरैः
सदृशोयं महावीरो राजराजोनराधिपः ॥ [69]
राजराजोनरपतिर्द्दशसप्त च वत्स-
L. 17. रान्
भुवि राज्यश्रियं भुक्ता स्वाराज्याय प्रतस्थिवान् ॥ [70]
चालुक्यकुलसंभूता वेला सौन्दर्य्यवारिधेः
नाम्ना
L. 18. मङ्कुणादेवीति महिषी तस्य भूपतेः ॥ [71]
तस्यामभूदद्भुतविक्रमश्रीः
श्रीमानयं भूभृदनङ्गभीमः ।
विरा-
L. 19. जते कीर्त्तिसुधातरङ्गै
र्द्धौतासु दिग्भित्तिषु यत्प्रशस्तिः ॥ [72]
यस्यानर्गलदोर्व्विलासलहरीलावण्यवैरि-
L. 20. व्रज
क्रन्दत् पौरवधूविलोचनपयः पूरैर्द्धरा दन्तुरा ।
किञ्चित्त्यागतरङ्गभङ्गिकलनैः पाथो-

Plate-leaf IV, reverse.

L. 1. धियानोत्सवा-
द्व्रीडावक्रितकन्धरः स भगवान्मन्ये पुराणोमुनिः ॥ [73]
कस्त्वम्भोः कलिरस्मि किन्नु वि-
L. 2. मनाः कस्मै निवेद्यात्मनः
शोकाम्भोधिमपाहरामि कलया किम्वेत्सिनो मां हरिं ।
यद्येवं कल-
L. 3. यास्मदीयसमयोत्च्छेपाय गङ्गान्वये
जातः श्रीमदनङ्गभीमन्टपतिः सोन(र्थौ)भूतोमम ॥ [74]
ध्याना-
L. 4. नुबन्धनिविडप्रसरप्रमोदं
माध्वीकमुग्धमखण्डं हृदयारविन्दं ।
देवः पुराणपुरुषः परिरभ्य

L. 5. यस्य
रोलम्बडम्बरकलां कलयाञ्चकार ॥ [75]
लक्ष्मीरक्षणसौविदल्लपदवीं प्रत्यर्थिपृथ्वीभुजां
प्राणाक-
L. 6. र्षणरज्जुविभ्रमतुलामुद्दाममानन्दयन् ।
संग्रामस्थलकेलिताण्डवकलापाण्डित्यमामण्डयन्
यस्या-
L. 7. यञ्जगदद्भुतैकविलसत् क्रीडानटः सायकः ॥ [76]
यस्यानर्गलविक्रमार्ज्जितयशः क्षीरोददानोर्म्मि-
L. 8. भि-
दीतारः किलकामगोप्रभृतयः प्रोत्सारितादूरतः ।
किंचापरहिरण्यगर्भकलना वैदग्ध्य-
L. 9. माकर्णयन्
लज्जालोलचतुर्म्मुखाक्षियुगलो मन्ये महान् पद्मभूः ॥ [77]
येनाभि-
L. 10. षेकसमयः कलितत्त्रयेण
नीतस्तुलापुरुषदानकलानुबन्धिः ।
लब्धापि
L. 11. न क्षि[ति]रमुष्यमुदे तथाभूत्
यादृग्द्विजातिजनशासनदानकेलिः ॥ [78]
आक-
L. 12. र्णताहृदयमेणविलोचनाना-
माधुन्वता च परितः परिपार्थिवानां ।
L. 13. अर्थान्वयप्रणयिना कृतिनामनङ्ग-
भीमप्रसिद्धिरमुना विदधे नृपेण ॥ [79]
जगाम धाम देवानां स
L. 14. भेवः[1] सेवकप्रियः
भुक्त्वा भुजप्रतापेन चतुस्त्रिंशत्समाः क्षमां ॥ [80]
श्रीकस्तुरादेव्यामदि-

[1] Read देवः ।

L. 15. तौ तस्माच्च कश्यपादूर्व्यां ।
जगदुद्धर्त्तुञ्जातः पातकहन्ता वीरनरशिंहः[1] ॥ [81]
असुरेन्द्रशोणित-

L. 16. निवेशविश्रुता-
पनिनीषयैष बहुदानवारिभिः ।
करमात्मनस्तमधुना विशोधय-
न्नरशिंह[2] एष ज-

L. 17. गतिस्फुटोभवत् ॥ [82]
श्वेतातपत्रसितचामरचारुमूर्त्ति-
र्दिग्दन्तिदण्डपरिमण्डलमण्डपस्य ।
अ-

L. 18. ङ्के कृतस्य सुतभावनया भवान्या
सिंहासने जगति यस्य पदन्सदैव ॥ [83]
राढावरेन्द्रवयनी[3]नयनां-

L. 19. जनाश्रु-
पूरेण दूरविनिवेशितकालिमश्रीः ।
तद्विप्रलम्भकरणाङ्कुतनिस्तरङ्गा
गङ्गापि नूनममुना

L. 20. यमुनाधुनाभूत् ॥ [84]
भुजभुवि गिरयोष्टौ यस्य भूमीन्द्रभर्त्तुः
क्षितिभरणसमर्थाः किञ्च दिक्कुञ्जरे-

Plate-leaf V, obverse.

L. 1. न्द्राः ।
अतुलयदिहसस्वच्चेत् तुलापुरुषेण
क्व भवतु कनकाद्रिर्द्देवतानां गृहाभूत् ॥ [85]
कुर्व्वन् प्रका-

1 Read सिंह । 2 Read सिंह ।

3 Correct reading is यवनी according to A.

L. 2. शमदिशं द्विजसाच्च कृत्वा
मेरुं तुलापुरुषमुख्यमहार्थदानैः ।
स्थातुं सुरैः सह महत्कलयन्ति को-
L. 3. णा-
कोणे कुटीरकमचीकरदुणारम्भैः ॥ [86]
अष्टाशां चक्रवालभ्रमणरणमहायाससम्भावितच्युत्-
च्चा-
L. 4. रेच्चूदन्वदस्योपगमितमपि लंघयित्वा सुराब्धिं ।
सर्पिः सन्सर्प्पदायुर्दधिमधुरमथास्वाद्य(दु)द्ये-
L. 5. न टप्ता
यत्कीर्त्तिः कान्तमूर्त्तिः शलिल[1] निधिमथा कामसारासतीव[2] ॥ [87]
कृत्वा निर्म्मथितद्विषद्वसु-
L. 6. मतीमब्दास्त्रयस्त्रिंशतं
भुक्ता भोगमनुत्तमं नरपतिर्दोर्गर्व्वसर्व्वङ्कषः ।
स्नेहात्यन्तविना कृ-
L. 7. तोन्तिमदशामासाद्यदीपोपमः
प्राप्तः कालपतङ्गपुङ्गववशं यातस्सनिर्व्वाणतां ॥ [88]
तस्य
L. 8. श्रीमान् सुदिनविधये मालाचन्द्रात्मजायां
सीतादेव्यामजनि तनुजो भानुवह्लानुदेवः ।
L. 9. पद्मोल्लासम्विदधदतुलं कैरवग्लानिमुच्चै-
र्वंचध्वंसी परधरणिभृन्मौलिवि-
L. 10. न्यस्तपादः [89]
प्रत्युज्जीवनकारणैर्जनपदस्याभ्यस्तनीत्यागमै-
र्दृष्टादृष्ट-
L. 11. फलप्रदेन विधिना नित्यं निरस्तारिभिः ।
पात्रैः षोड़शभिर्विशुद्धचरि-

[1] Read सलिल ।
[2] Read काममाचामतीव ।

L. 12. तामोघप्रतिज्ञैरयं
साम्राज्ये महितो महामहिमभृल्लक्ष्मीपतेराज्ञया ॥ [90]
व-
L. 13. ज्रमुष्टिरपि निर्भरदाता-
वेपनोपि समरैकधुरीणः ।
उग्रमूर्त्तिरपि कृष्णशरीरो
यत्करेण क-
L. 14. रितः करवालः ॥ [91]
पायं पायं हविरविरतं प्रस्तुते यस्य यज्ञे
जाते जीर्णे हरिरतितरां या-
L. 15. ति निद्रान्समुद्रे ।
धूमोद्गारीलवणशलिलं[1] प्राश्नुते वाडवोग्निः
प्रौद्यच्छूलः समजनि
L. 16. शिवः कालकूटाशनोपि ॥ [92]
ब्रूमः किमस्य तुलनां लघुतोपनीत-
न्तत्तत्परक्षितिभृतः किल दानशौर्य्यं ।
L. 17. सभ्योपदेशकनकाचलकामधेनु-
कल्पद्रुमानदितनिर्ज्जितसम्पदस्तान् ॥ [93]
आचन्द्रार्कफलोपभोगसु-
L. 18. लभान्यत्युच्चसौधावली
शोभाविस्फुरितानि शासनशतान्येकः क्षमाधीश्वरः ।
[स्वच्छायानि र]साल-
L. 19. पूगकदलप्रायैस्तरुणाङ्गणैः
कृत्वा ताम्रविलेखितानि विधिवत्सच्छ्रोत्रियेभ्यो ददौ ॥ [94]
चिन्तामणौ
L. 20. सुरमहीरुहकामधेना-
वस्तादशाङ्कमधितिष्ठति भानुदेवे ।
ज्यायानमीषु भविता कतमो ममेति
धातु-

1 Read सलिलं ।

Plate-leaf V, reverse.

L. 1. विंचारवशगोनृपतिर्वंभूव ॥ [95]
चालुक्यकुलसंभूता श्रीमज्जाकल्लदेविका ।
लक्ष्मीर्न्नारायणस्येव भानु-
L. 2. देवस्य तादृशी ॥ [96]
तस्यां सूनुरभूद्वीरः श्रीनृसिंहमहीपतिः ।
गंगवंशसमुद्धर्त्ता हर्त्ता वैरिम-
L. 3. हीतलं ॥ [97]
यथार्ज्जुनस्तथाशस्त्रे शास्त्रे वाचस्पतिर्यथा ।
दाने कर्णो वले भीमः सौन्दर्य्ये कुसुमायु-
L. 4. धः ॥ [98]
तेन दत्तं द्विजातिभ्यः शासनं शतसंख्यकं ।
महादानानि दानानि श्रीमन्मातुरनुज्ञया ॥ [99]
L. 5. वीरश्रीनृसिंहदेवनृपतौ सिंहासनाधिष्ठिते
भूमिपालकिरीटकोटिकिरणप्रद्योतितांघ्रिद्वये ।
L. 6. प्रत्यर्थिक्षि[ति]पाविदीर्णहृदया भीत्याप्रहीणश्रियः
प्राणत्राणपरायणाः समभवन् पृथ्वीधरावा-
L. 7. सिनः ॥ [100]
यस्मिन् प्रशासति भुवः कुलभूधरेन्द्राः
कूर्म्मोभुजङ्गमपतिर्द्दिगणेकयाश्च ।
भूभारगौरव-
L. 8. कृतातिशिरोविकारा
विश्रान्तिलाभमभजन्त कृताशिषश्च ॥ [101]
वीरासनं समधितिष्ठति कुञ्जराणा-
L. 9. म्बीरोवहेद्रणधुरां भुवि कोत्र नाम ।
इन्द्रायुधप्रभभुजद्वयसद्वितीये
कम्पन्तनो-
L. 10. ति करवाललतापि यत्र ॥ [102]
यः खड्गचण्डचण्डमहसा रिपुराजकाना-
माहृत्यसम्पदमम-

L. 11. र्य्यंतरोः समानां ।
भूदेवसादकृतभूतलभूषणेन
दानाम्भसाङ्कितलसत्कर-

L. 12. पल्लवेन ॥ [103]
तस्याथ क्षितिपालमौलिवडभीविन्यस्तपादाम्बुज-
स्याहो हन्त किमुच्य-

L. 13. तेद्यमहिमा कीर्त्तिर्न्टपश्रीभृतः ।
यद्गीतिं किल किन्नरीगणमुखाद्दिग्दन्तिनां शृण्वतां
रोलम्बा-

L. 14. मदमापिवन्ति निभृतन्निःकर्णभाले मुखे ॥ [104]
यस्येष्टासदृढव्रतस्य विजयी वन्द्यः प्रतापः परं
सच्छूला-

L. 15. क्रियमाणतन्नतरसप्रख्याः कुलक्ष्माभृतः ।
स्थालीपाकमुपाश्रयन्ति च यतस्चत्वार एवाब्धयो
दि-

L. 16. ग्भ्रान्तिम्भजते यतो स्वरमणिर्न्नाथः सहस्र[1] त्विषां ॥ [105]
स्वस्ति सप्तदशोत्तरद्वादशशतशकवत्सरे

L. 17. चतुर्द्दशभुवनाधिपत्यादिविरुदावली विराजमानः ॥ श्रीवीरनर-
सिंहदेवमहीपतिः स्वराज्यस्यैक

L. 18. विंशत्यङ्केभिलिख्यमाने सिंहशुक्लषष्ठ्यां सोमवारे रेमुणा कटके
नवराभ्यन्तर[2] विजयसमये हली-
प्रह्लाद-

L. 19. मुदलेन गङ्गातीरानवधारितन्यायात् सोमग्रहण-
समयसमुत्सृष्टानेकभूमध्यात् काश्यप सगोत्राय

Plate-leaf VI, obverse.

L. 1. काश्यपावत्सार[3] नैध्रुवप्रवराय यजुर्व्वेदान्तर्गत
काण्वशाखाध्यायिने कुमारमहापात्र भीमदेवशर्म्मणे
भूमि

[1] Read सहस्र । [2] नवराज्यान्तर । [3] काश्यपापसार ।

L. 2. पञ्चाशद्वाटिकाप्रदानाय हेराविषयमध्यासीनं
एडरग्रामं पुरोश्रीकरणशिवदासनामक नल-
प्रमाणेन उत्तरतः

L. 3. मालोपुरग्रामार्द्धशी[1]म दण्डार्द्धमथमीकृत्य तलङ्ग-
ग्रामीय पाणीयमुखाय दण्डार्द्ध दक्षिणावच्छेद ।
पश्चिमतः साहस-

L. 4. मल्लीय पुष्करिणी पश्चिमहीडमादीकृत्य विमूतिपडा-
ग्रामार्द्धशी[1]म हीड़ावच्छिन्न पूर्व्वशी[1]मानमेव चतुःशी[1]मा-
वच्छिन्न

L. 5. द्वादशगुण्ठोपेत षोड़शमानाधिक द्वाचत्वारिङ्श-
द्वाटिकामध्यात् पुरातन देवब्राह्मणभोग्य गोहरि-
गोपथदण्डापुष्क-

L. 6. रिणीसमेतनवमानाधिकाषु[2] वहिष्कृत्य निरर्थकर द्वादश
गुण्ठोपेत सप्तमानाधिक चतुस्त्रिङ्शद्वाटिका परिमितं ॥
तथा खा-

L. 7. ङ्गविषयमध्यासीनं सुनाइलोग्राम तस्यापि नलप्रमा
णेन । पश्चिमतः । भीमनारायणपुरड़िशी[1]म दण्डार्द्ध
मादीकृत्य

L. 8. खण्डसाहिग्रामार्द्धशी[1]म दण्डार्द्धावच्छिन्न पूर्व्वमर्य्यादं ।
दक्षिणतः वेडपडाग्रामार्द्धशी[1]मदण्डार्द्धमारभ्य
घोडापाल ग्रामार्द्धशी[1]म-

L. 9. दण्डार्द्धोत्तरावच्छेदमेवं चतुःशी[1]मावच्छिन्नं षड्गुण्ठोपेत
त्रयोदशमानाधिक त्रयस्त्रिङ्शद्वाटिका मध्यात् पुरातन
देवब्राह्म-

L. 10. णभोग्य गोहरि गोपथ पुष्करिणीसमेत द्वादशाधिक दश वाटिका
वहिष्कृत्य षड्गुण्ठोपेत मा-

L. 11. नेकादशाधिक त्रयोविङ्शति वाटिका मध्ये निशवीकृता-
ष्टादशमानोपेताष्टमाधिक सप्तवाटि-

[1] Read ॰सी । [2] Read ॰सु ।

L. 12. कायास्वन्द्रादासकरणस्य नलप्रमाणेन एतदीयशी[1]माया
पश्चिमतः ॥ कइलोग्रामार्द्धशी[1]म दण्डास्य

L. 13. वटवृक्षमारभ्य नाइलोग्रामध्य क्षेत्र वटवृक्षावधि-
पूर्व्वशीमानं ॥ उत्तरतः सुनाइलोग्रामम-

L. 14. ध्यक्षेत्रस्थवटवृक्षमादीकृत्य । वेडपडा ग्रामार्द्धशीम
दण्डास्थ वटवृक्षावच्छिन्नदक्षिणमर्य्यादं ॥ एवं च-

L. 15. तुः शीमावच्छिन्न भूखण्ड अष्टादशमानोपेताष्ट-मानो-
धिक सप्तवाटिकामितं वहिष्कृत्य निरवकर त्रयोदश
गुण्ठाधिक द्वादश मा-

L. 16. नोपेत पंचदश वाटिका परिमितं ॥ एवं ग्रामद्वयेन
मिलित्वा निरवकर पञ्चाशद्वाटिका परिमितं ॥ सजल-
स्थल मच्छ कच्छप

L. 17. सहित माचन्द्रार्क्कमकरीकृत्य प्रादात् ॥ * ॥ अस्मिन् गङ्गा-
नरसिंहपुरशासने पूतिमाष गोत्राय ऋग्वेदान्तर्गत
शा-

L. 18. कलशाखाध्यायिने शैवायत्वल्लालनाथशर्म्मणे
शासनाधिकारव्यवस्थिता वाटिकैका ॥ ० ॥ ताम्रकारा
यन्नाडिनाम्ने

L. 19. वाटिकार्द्धञ्च ॥ ० ॥ अस्य शासनशा[2]ङ्कत या । दक्षिण
झाडखण्डमध्य तु(?)चडाग्रामीय कोमटि माङ्गु श्रेष्ठीकपुत्र

L. 20. पुराइ खे[3]ष्ठिसुते नोरी खे[3]ष्ठिनामा ॥ ० ॥ कण्टपडिहट्टीय
ताम्बूलिक महादेव वेलालिकस्य नप्ता धित्तुवेला

L. 21. लिनामा ॥ ० ॥ प्रसोत्मपुरहट्टीयऊस्थलीताम्रकार
अम्नाइ ॥ ० ॥ वेदपुरऊस्थलीकन्सकार मदाइनामा ॥ ० ॥

Plate-leaf VI, reverse.

L. 1. मद्दानफलसिद्ध्यर्थं तद्रक्षाफलसिद्धये ।
मद्धर्म्मैः परिपाल्योयं भूपैराचन्द्रतारकं ॥
माभूदफलशंकाते परदत्तेति पा-

[1] Read °सी । [2] स्था [3] Read °श्रे ।

L. 2. र्थिव ।

स्वदत्तादधिकं पुण्यं परदत्तानुपालनं ॥

स्वदत्ताम्परदत्ताम्वा यत्नाद्रक्ष युधिष्ठिर ।

मही्म्मतिमतां श्रेष्ठः दानात् श्रेयोनु-

L. 8. पालनं ॥

स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धरां ।

सविष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥

निर्जले प्रान्तरे देशे शुष्क-

L. 4. कोटरवासिनः ।

कृष्णसर्पा हि जायन्ते ये हरन्ति वसुन्धरां ॥

गामेकं स्वर्णमेकं वा भूमेरप्यर्द्धमङ्गुलं ।

हरन्नरकमाप्नो-

L. 5. ति यावदाभूतसंप्लवं ।

शत्रुनापि कृतोधर्म्मः पालनीयो मनीषिभिः ।

शत्रुरेव हि शत्रुः स्यात् धर्म्मः शत्रुर्न्न कस्य चित् ॥

म-

L. 6. द्वङ्शजाः परमहीपतिवंशजा वा

पापादपेतमनसो भुवि भाविभूपाः ॥

ये पालयन्ति मम धर्म्ममिदं समस्त-

न्तेषाम्म-

या विरचितोञ्जलिरेष मूर्द्धि ॥ * ॥

श्री श्री श्री श्री श्री श्री ॥ ० ॥

TRANSLATION.

Oṁ! Adoration to Nārāyaṇa!

Verse 1. May the lotus-like feet of Lakṣmī grant you prosperity: her feet, whose nails emitting hundreds of brilliant rays, shine like the petals with filaments, and distinctly reflected on the nails of which her lover (Kṛṣṇa), bowing down to her for offence committed to her playfully, looks like a black-bee sitting upon a lotus.

2. When the ocean of milk was churned by the Dēvas and Daityas, the beautiful Ramā sprang out of it, and although Çiva, Brahmā, Indra and other gods of renown, present on that occa-

sion, looked longingly after her, she recognised the lotus-navelled Viṣṇu, the delighter of the three worlds, as her husband: just as in a garden of various blooming trees, the *bhramara* (black-bee) has recourse to the mango-tree only.

3. From the lotus-like navel of Viṣṇu sprang Brahmā; from Brahmā, Atri; and from the eyes of Atri sprang the moon whose rays illumined the universe. He, although equal to the sun, in his power to devour the darkness potent enough to eat up the three worlds, surpassed him in transparency, because darkness is seen through his person in the shape of the black spot apparent on his surface.

4. He being a brother of Lakṣmī gives delight to the universe; being a friend of nectar destroys the poison-like darkness; and as a younger brother of the celestial tree Kalpa is enjoyed by all the Dēvas. But having all these blessed qualities combined in him, he defeats each of them by unfolding his purity before the universe. He reigns supreme.

5. Several kings were born in his dynasty. Their glories, partially delineated in the purāṇas, did not stop there. Then they became themes for several *kāvyas;* and now, as if assuming living forms, they are, travelling throughout the world, halting in the ears of the hearers.

6. Where on the face of the earth is so many-tongued a person, who can proclaim the great military exploits of every king of the Lunar Dynasty? The description of the glories acquired by the prowess of one of the members of the family (Arjuna) has taken up a Mahābhārata. Therefore only the names of the kings of this dynasty are here given in the order of precedence.

From **Candra** sprang **Budha**, from **Budha Anala**, from **Anala Purū-ravas**, from **Pururavas Vāyu (Āyus)**, from **Vāyu Nahuṣa**, from **Nahuṣa Yayāti**, from **Yayāti Turvasu**, from **Turvasu Gāŋgēya**, from **Gāŋgēya Virōcana**, from **Virōcana Sāmbedya**, from **Sāmbedya Bhāsvān**, from **Bhāsvān Datta-sēna**, from **Datta-sēna Saumya**, from **Saumya Açva-datta**, from **Açvadatta Saurāŋga**, from **Saurāŋga Citrāŋgada**, from **Citrāŋgada Çiradhvaja**, from **Çiradhvaja Dharmaiṣi**, from **Dharmaiṣi Parīkṣit**, from **Parīkṣit Jaya-sēna**, from **Jaya-sēna Vijaya-sēna**, from **Vijaya-sēna Vṛṣa-dhvaja**, from **Vṛṣa-dhvaja Pragalbha**, from **Pragalbha Çakti**, and from **Çakti** sprang **Kōlāhala** known as **Ananta-varman.**

7. There was a famous city named Gaŋga-vāḍi. It was wealthy, prosperous and fit to be the abode of gods. **Ananta-varman** became its first king. He and his successors were known by the title of **Rūpa-gaŋga.**

8. Because the adversary kings, (while he was fighting) at the head of the battle, raised a tumult (Kōlāhala) and (went to) the abodes of the gods, his (capital) became equal to the abode of gods and was named Kōlāhala. In that city several kings reigned in succession.

9. When the eldest Narasiṁha is reigning what shall we do here—we who delight in forcibly carrying away the goddess of prosperity by conquering the world with our prowess. Let the creeper-like sword in our hands exercise in the forest of the necks of our enemies. Let the creeper of our glory ascend to heaven.

10. Of the Lords of men, they with **Kāmārṇava** as their fifth, while roaming over the world with the object of conquest were in some places honoured by their enemies, in others, they had to destroy the families hostile to them. In this they reached not only **Kaliŋga** but along with it **Uḍra** also. (When they reached there) the Tortoise Incarnation of Hari rose, as it were, from the sea to see them.

11. What more can be said in praise of these kings belonging to the **Gaŋga** Dynasty than that, at the time when, in battle, they snatched away by force all the lands belonging to the Kaliŋgas, and the fortune long enjoyed by others; the divine tortoise, the three-eyed Çiva at Gōkarṇa as well as on the Mahēndra, the sea, and the sun and the moon in the sky, all bore witness to the occasion.

12. Among them, **Kāmārṇava** the ruler of the world was the progenitor of a line of kings. His sons and grandsons were kings of renowned arms.

13. From **Kāmārṇava** sprang **Vajra-hasta** as the thunder-holder on earth, a renowned king throughout the world and devoted to the teachings of the *Çāstras.* He was a destroyer of his enemies and provided all the means for supplying the wants of the needy; and by his pure way of living, he was like an ascetic of the first order.

14. The king of **Tri-Kaliŋga** was not only **Vajra-hasta** in name, but in his deeds too he was like the Holder of the thunder-bolt. Except Indra the Thunder-bolt-holder himself, who is there upon earth, who can resist the falling thunderbolt, *i. e.*, the attack of Vajra-hasta ?

15. His fame, pure as the moon, spread through all the directions of the horizon, and gladdened the whole world. The riders of the elephants supporting the eight quarters of the world perceiving this, painted the frontal globes of their elephants again and again with thick pigment of vermilion.

16. As Pārvati was of Pinākin (Mahā-dēva), so **Naŋgamā** was his beloved wife: By her, **Vajra-hasta** had a son named **Rāja-rāja** the valorous king.

17. King **Rāja-rāja** was handsome like the moon. His glories

were as innumerable as the heads of Ananta. He lowered Kuvēra by his wealth and Indra by his prowess.

18. Like Lakṣmī of Nārāyaṇa, and Rōhiṇī of Candra (the moon) **Rāja-sundarī** was his first queen.

19. From **Rāja-rāja** and **Rāja-sundarī** sprang **Cōḍa-gaŋga** to deprive the rulers of the earth of their means of strength; as formerly the 'thunder-bolt' issued from Indra to lop off the wings of the supporters of the earth (*i.e.* of mountains).

20. Surely Sarasvatī, the goddess of learning, was his nurse, as that Ārya-boy sucked up from her all the milk-like learning even when very young. Otherwise how was it possible that he should acquire such keen insight into the Vēdas, such well versed knowledge in the Çāstras, such wonderful poetical genius, and such superior ingenuity in the fine-arts, and what not?

21. Excepting the Dik-pālas, he brought under his control, all the kings of the earth; and the gems that adorned the heads of the kings unfriendly to him shed radiance on his feet. This is not speaking too much in praise of king **Cōḍa-gaŋga.** For the full moon, thinking that (the disc) his whole body, owing to its similarity with the white umbrella of kings, would be carried away by king **Cōḍa-gaŋga,** has, through fear, ceased to expand his body.

22. As an aged person takes the *kara* (hand) of a woman duly married to him, he (the king) exacted *kara* (tribute) from all the land between the Gaŋgā (the Ganges) and the Gōtama-gaŋgā (Gōdāvarī) disregarding the powerful warriors who looked on in amazement.

23. In duels, before the blood, flowing from the wounds inflicted upon his body with the weapon in the antagonist's hand reached the ground, king **Gaŋga** with the sword held in his hand cut them to pieces and made them lie prostrate upon the ground.

24. When the terrible flame of **Gaŋga's** prowess burned the capitals of the unfriendly monarchs, the smoke rising in clouds from these cities ascended the heavens; and the dēvas thinking that the Khāṇḍava forest was again on fire got frightened for a moment. But soon their fear was assuaged, when they came to know the real fact from the enemies of **Gaŋga,** sent to heaven by the sharp edge of his sword; and surely the dēvas then began to praise his valour.

25. With elephants in fury appearing like masses of clouds, their temporal juice flowing in torrents and rendering the battle-field inaccessible, the effulgence of the waving swords appearing like flashes of lightning, and the clash of the *nārāca* arm roaring like thunder, his army was very similar to the appearance of the rainy season. Trilōcana-vibhu saying that no hero could venture to conquer **Gaŋga,** was bound in agreements with him.

26. Defeating the king of **Utkala** as if churning another sea, **Gaŋgēçvara** obtained the moon of expanded fame, Lakṣmī-like kingdom (*dharaṇī*), thousands of maddened elephants, tens of thousands of horses and gems innumerable. What shall we say? Is this the excellence of the ocean or the person who churns it?

27. What person is there who is capable of erecting a temple fit for the dwelling of that great Being pervading the whole universe, whose feet are this world, whose navel is the firmament, whose ears are the ten directions, whose eyes are the sun and the moon, and whose head is the yonder heaven? In consideration of this it seems that the kings who preceded **Cōḍa-gaŋga** did not take in hand the erection of a temple to Puruṣōttama: but **Gaŋgēçvara** built it.

28. The sea of milk is the birth-place of Lakṣmī. Persons who know the value of self-respect consider it derogatory to their honor to live in the house of their father-in-law. It seems that taking this into consideration, Lakṣmī-pati (Jagannātha) surely felt greatly mortified, whilst dwelling there: but as soon as the temple was erected he left his former abode and has been residing in it (the temple) with great pleasure. Lakṣmī too, leaving her father's house, is living in that of her husband with great delight.

29. Now, thou, O Kūrmādhipa (king of the tortoises), run not thou away; thou, O Vyālēndra (king of the serpents), have patience; thou, O Earth, be still; and, thou too, O Universe, be immoveable; for the lions brought enchained by **Gaŋgēçvara** in his several hunting excursions by their furious roar filling the whole universe with the echo may terrify the Diŋ-nāgas to flight, which will make the world tremble, which may also happen sometimes under the weight of his feet.

30. Hotly pursued by **Gaŋgēçvara** the king of the **Mandāra** first fled from his capital whose ramparts, walls, and wide gates had been already destroyed by the forces of **Kaliŋga** and then again from the battle-field on the banks of the Ganges, his body all the while receiving wounds, and appearing like the body of Rādhēya (Karṇa) thickly pierced by the arrows of Pārtha (Arjuna) in battle.

31. Places even beyond the concave of the world were plastered over with the nectar of his fame. People who in their first distress came to him for relief got heaps of gold from him equal to their expectation. The capitals of his enemies were burnt by his prowess.

32. The valorous king, after making the Dik-pālas on all sides as his gate-keepers, enjoyed (ruled) the world for seventy years.

33. All the qualities of the queen **Kastūrikā-mōdinī** were of such a nature as to elicit the praise of the gods. It was owing to his unparalleled devotion to the gods that **Cōḍa-gaŋga** was blessed with

such a wife. A king, unless he is inspired by Viṣṇu cannot prevail; and so the ruler of the earth was not different from Viṣṇu born to save the world, and Lakṣmī herself seeing Viṣṇu born in the shape of **Cōḍa-gaŋga** took birth in the form of **Kastūrikā-mōdinī.**

34. By her **Cōḍa-gaŋga** had a son, named **Kāmārṇava.** He was the only valorous king in the whole world and there was none charitable like him, and his fame for glorious deeds done was spread throughout the world. He with his fiery strength defeated the sun and with spotless purity surpassed the moon.

35. Justly the prince **Kāmārṇava** was called **Kumāra** (Kārtikēya), for both of them were the sons of **Gaŋgēça** (Çiva and Cōḍa-gaŋga), both protected the Vibudhas (Dēvas and Paṇḍitas), and both were wielders of Çakti (spear and the regal power) capable of destroying arrogant enemies.

36. It is well-known that the sea swells at the sight of the moon: but never the reverse. But it is strange that at the appearance of **Kāmārṇava** (the sea of desire) the Kīrti-candra (moon of fame) began to increase.

37. In the Çaka year measured by the Vēdas (4), the seasons (6), the sky (0) and the moon (1), (*i.e.*, 1064) when the sun was in the sign of Sagittarius (Dhanu), when all the planets were exercising auspicious influence, and the enemies had all been destroyed, the prince the illustrious **Kāmārṇava,** son to the great king **Gaŋga,** and the only lord of the worlds was anointed king, at which all the universe rejoiced.

38. The story runs that the crescent-moon was born out of the sea of milk. But from **Kāmārṇava** sprang both full-moon-like fame and sun-like prowess. They too, like a couple, shone over the world, and embraced the adverse kings though they had no liking for them.

39. In the battle-field, the pearls issuing from the temples of the enemies' elephants broken by **Kāmārṇava's** sword, and moistened with blood gushing forth from the wounds, sparkled like stars in the morning and evening sky.

40. In a quarrel between the sword and the prowess of **Kāmārṇava,** one saying 'I have devoured the puissant armies of the enemies,' the other contradicting, 'No not so, I have eaten them;' the king's pure fame would come as a mediator to settle their dispute and say 'I shall tell you after consulting with the great,' and would thus respectfully reach the ears of Brahmā.

41. People speak excellently of another world having been created, in former times, by Mahēça along with the Hiraṇya-garbha (golden egg-born Brahmā). But now their speech is stopped, because king **Kāmārṇava** before the eyes of all the living beings made the world

come into self-existence long before, (Hiraṇya-garbha) full of gold (riches).

42. The earth is already burdened with the weight of the seven seas, and trembling often calls for the help of Nāgēçvara (king of the snakes) and Kūrmēçvara (king of the tortoises). But the Creator (Dhātā) again burdened her with another Sea of Desire (Kāmārṇava). He too on his part, being unequalled in kindness, takes upon himself the excess of the earth's burden by often ascending the balance and weighing himself with gold.

43. King **Kāmārṇava** ruled his kingdom for ten years. During his reign his kingdom was full of happy and well nourished people, and was very attractive on account of several learned Paṇḍitas dwelling there.

44. Mahārāja **Cōḍa-gaṅga** had another queen named **Indirā**, daughter of a king of the solar-dynasty. In beauty she was like the moon-faced Indirā (Lakṣmī) born herself, who is still regarded by Brahmā as the model of beauty.

45. Her beauty, character and deportment being delineated in most laudable terms have set forth the daughter of the mountain (Durgā) as a simile. This was not blamable; and as in this world Mahārāja **Cōḍa-gaṅga** was not different from Hara (Çiva); he married **Indirā** proud of her supernatural beauty.

46. By her **Cōḍa-gaṅga** had a son the illustrious **Rāghava.** He was king of kings and crushed the pride of the adverse rulers. All the kings frightened at the news of his coronation trembled in their hearts.

47. When the illustrious **Rāghava** became king, all the other rulers of the earth attained the ultimate object of their body by shampooing his feet. But it is strange that though rendered destitute of their *tējaḥ* (power and heat) they became *mitras* (*i.e.*, feudatory kings and the sun).

48. In ancient times Arjuna was held the typical example of one who possessed hands strong and capable of striking down formidable enemies in several ways; but now **Rāghava** possessing hands playing with the heads of the enemies like balls in the arena of the battle-field, is looked upon by all the wielders of the bow as their only model.

49. Was he a second Paraçu-rāma born in the world! Because like Paraçu-rāma he too uprooted the lines of enemies, made all the world obey his commands, devoted his hands to the donation of the Kṣiti (earth or landed properties), and, like Paraçu-rāma, he killed impetuously his formidable thousand-handed enemy (Daça-çatabāhu).

50. Cutting asunder troops of mountain-like elephants in battle, king Rāghava's sword drank in a moment the water-like blood, and then having become loaded with white fame, like the moon adorned with pleasing lustre, gloried victorious.

51. Wherever kings were unfriendly to him king **Rāghava** with his overwhelming power was like the *dava-dahana* (conflagration) to their forts, like thunderbolts to the mountain-like kings, and like the lion to the troops of maddened elephants of the enemies.

52. The king of the world the illustrious **Rāghava,** who was the crest-jewel of the sovereigns of the earth, ruled his kingdom unrestrained for ten and five years.

53. As Aditi was of Kaçyapa, the illustrious **Candra-lēkhā** was the favourite wife of the illustrious **Cōḍa-gaŋga,** the king of the globe. She was as a bulbous root to the creeper-like extension of the king's dynasty. Of her was born **Rāja-rāja** who defeated the sun by the force of his splendour, and filled all the sides of the horizon with the fame of greatness derived from crushing kings.

54. When **Rāja-rāja** set out on his expedition to subjugate the world, the force with which his troops struck the earth raised a large quantity of dust which covered the firmament. The horses of the sun thinking it reproachful to touch the earth used to uplift themselves towards heaven and the celestial elephant began to strike the earth with his tusks.

55. The son of **Cōḍa-gaŋga** was of unrestrained valour. He was famous under the name of king Rāja-rāja as he was the king of the kings.

56. Having in his early youth taken upon himself the protection of the world, what extraordinary things happened to him whose body was like the Himālaya (O Ye honest hear!). The earth acted as his seat, the heaven as his ensign, the mountain as his palace, the Dīk-pālas as the representatives of his fame, and the verses in his praise as his bards.

57. O illustrious **Rāja-rāja,** surely your fame gave pleasure to the minds of those who could appreciate higher excellencies, and created desires in the innocent minds of the needy. On the other hand, the same fame on reaching the ears of the enemies mortified them like a dart in their hearts. Nowhere are the followers of their free-will seen to act uniformly.

58. The illustrious **Rāja-rāja** the king of the world was the possessor of the Royal fortunes of the rulers of the earth, and his thunderbolt-like hands were always busy in wielding his victorious bow. He, after a reign of twenty-five years in this world, rose up from

his throne, shining like pure snow, his fame extending far and wide, and Indra singing his glorious deeds.

59. After him his younger brother **Aniyaŋka-bhīma** was installed on the throne. This king was competent in work and a lover of good poetry. He was pure in religion, free from any impurity of the Kali age, and his eulogy surpassed those of his ancestors.

60. On the summit of the mountain of battle, crowded with warriors, echoing with the sound of conch-shells, filled with heaps of pearls issuing from the gigantic elephants' temples pierced with spears, and burning with his excited fiery prowess, king **Rāja-rāja** reaching the heads of his adverse kings robbed them of their royal fortune.

61. When churned, the sea of milk highly agitated by the combined hands of the Dēvas and Asuras produced only a half-moon which adorned (the forehead of) Mahādēva alone; but in the battle-field the single strength of thy arm produced from the rain-water-(dhārā-jala)-like sharpness (dhārā) of thy sword such a mighty moon-like fame that it embraced all the eight Dīk-pālas (protectors of the eight directions of the earth.)

62. The dust rising at the time of his setting out on expeditions filled the sky, and so soiled the body of the kings of elephants (Airāvata).

63. This heroic prince **Anaŋga-bhīma** subjugating all his enemies ruled the earth for ten years.

64. The valiant king **Anaŋga-bhīma** was of unrestrained power, and as the family abode of the goddess of Daṇḍa-nīti (Administration of Justice). His conduct was most elegant, being purified by truthfulness, right observances, and correct judgment, and the sole object of his life was virtue. His other half was the *paṭṭa-mahiṣī* **Bāghalla-dēvī**; in love, that knew no bounds, she was like the goddess Lakṣmī herself.

65. Her son was the king **Rāja-rāja,** who equalled his father in all his excellent good qualities, possessed superior valour, and assumed the reins of government in his youth. His lotus-like feet were coloured reddish by the effulgence radiating from the jewels on the crests of the kings bowing down to him.

66. His marching war-horses impetuously striking the earth raised such a cloud of dust that it completely obscured the bright rays of the sun, and being spread far and wide by the incessant flappings of the ears of the raging war-elephants, resembled the veils on the faces of the eight Dik-gajas.

67. When, after subjugating all his enemies, the chief of the princes, namely the illustrious king **Rāja-rāja,** ruled the whole earth

girt by the seven seas, with superior political abilities, even Mādhava began to consider the king's sword sharper than his own discus, Vidhi acknowledged his cleverness in the matter of studying the Çāstras, and nowhere was the word Kali (quarrel) heard except to denote the *yuga*.

68. His sea-like fame, having swollen greatly, inundated the world. When small and twinkling stars appeared in the firmament, it seemed that the foam springing up from the sea had spread over it.

69. This valorous king **Rāja-rāja** was like Karṇa in benevolence, like Arjuna in power, and like Yudhiṣṭhira in truthfulness.

70. King **Rāja-rāja** after enjoying his royal prosperity in this world for ten and seven years went to heaven.

71. This king had a queen named **Maŋkuṇa-dēvī.** She was descended from the Cālukya Dynasty, and in beauty was like the coast of the sea of beauty.

72. Of her was born king **Anaŋga-bhīma** of extraordinary valour and great personal beauty. His eulogy shone forth on the walls of the horizon washed with the waves of nectar-like fame.

73. The prowess of his arms having rooted out his enemies, the tears from the eyes of their wives used to inundate the earth. It seems that Viṣṇu, who is always anxious to go into the sea of milk, seeing the tremendous waves, has twisted his neck in shame.

74. Who art thou? I am Kali. Why dost thou look sorrowful? Who is there by narrating to whom my condition, I can cross this ocean of sorrow? Tell me, I am myself Hari. Dost thou not know me? On hearing his reply, Kali used to say, that if thou art thyself Nārāyaṇa, then hear what I say. In the **Gaŋga** dynasty, a king named **Anaŋga-bhīma** has taken his birth. He has almost dispossessed me of my rights. That king is the sole cause of my anguish.

75. The Original Being embracing his lotus-like tender heart fragrant with perfume of great delight arising from deep meditation, and sweetened by the honey of love to God, played the part of a black bee.

76. His splendid sword serving as a harem-keeper for the protection of the goddess of Royal Fortune, likewise assuming the appearance of a rope for strangling adverse kings, and displaying many feats of dancing in the arena of the battle-field was regarded as an unparalleled beautiful dancer.

77. He by his great prowess earned a mighty fame. His liberality was so great that even the liberal *Kāma-dhēnu* and others were surpassed by him. In fine, he was regarded as another Hiraṇyagarbha: and on hearing this, the great Padma-yōni (Brahman) felt

ashamed, and as a result of this, the eyes in his four heads began to move in vacancy.

78. He was endowed with the three-fold regal powers and observed the *tulā-puruṣa-dāna.*[1] The possession of the whole world did not give him so much pleasure as he derived from granting several pieces of land to pious Brāhmaṇas.

79. Attracting the hearts of deer-eyed girls, and crushing those of the enemies, the king, who was anxious that learned men should know the meaning and construction of his name most appropriately assumed the title of **Anaŋga-bhīma.**

80. The king **Anaŋga-bhīma** the beloved of his servants, after ruling the earth by force of his mighty arm, for thirty-four years, went to the abode of the gods.

81. From Aditi-like illustrious **Kastūrā-dēvī** and the Kaçyapa-like king **Anaŋga-bhīma,** was born on the earth the warrior **Nara-siṁha,** (Viṣṇu)-like Narasiṁha, the saviour of the world and the destroyer of the sinners.

82. The king **Nara-siṁha** was always engaged in benevolent deeds. Seeing his boundless charity, it was thought, as if Nara-siṁha (Viṣṇu) himself had been born in this world in order to wash with the water of profuse charity, his hands formerly polluted by the blood of the king of the Asuras (Hiraṇya-kaçipu).

83. He was fanned from both sides with two white *camaras*, and a white umbrella was spread above his head. The room in which he sat was built of white elephants' tusks. The sight of it led a visitor to believe that the Goddess Bhavānī thinking him to be his own son had taken him on her lap, and for this reason his feet are always rested on the victorious lion-seat.

84. Nay, Gaŋgā herself blackened for a great extent by the flood of tears which washed away the collyrium from the eyes of the **Yavanīs** of **Rāḍhā** and **Varēndra,** and rendered waveless at his extraordinary deeds, was (I think), for that time transformed by this prince into the Yamunā.

85. The eight mountains and the eight elephants of the quarters which bear the burden of the earth all lie upon his hand. So when he weighs himself against gold in the *Tulāpuruṣa* ceremony, where shall the single golden mountain, Sumēru, the abode of gods be?

86. Shining day and night, and making Mēru over to the Brāhmaṇas in pious gifts, namely, *tulāpuruṣa*, king Nara-siṁha built at **Kōṇā-kōṇa** (a place of great renown) a temple for the sun to live in with the other gods.

87. Whose fame pleasing to the sight after traversing the eight

[1] Presents of gold, jewels, and other ornaments equal to a man's weight.

sides of the earth and feeling hungry, consequent on the fatigue sustained in the struggle, used to drink water from the *Lavaṇa* (salt) and *Ikṣu* (sugar-cane) seas. But this proving insufficient, she used to cross over the *Surā* (wine) sea. Then partaking of the health-giving *Sarpi* (clarified butter), tasting *Dadhi* (curd) and satisfied with *Dugdha* (milk) (from the seas bearing these names), she appears washing her hands and mouth in the various seas.

88. The king surpassed all in his strength of arms, and crushing his enemies all over the earth, enjoyed the unsurpassed pleasure of his kingdom for thirty-three years. He relinquished all attachment towards earthly affairs (*snēha*), and just as a lamp when its oil (*snēha*) is exhausted, is extinguished by the fall of a great fly, so death extinguished his flame of life.

89. By **Sītā-dēvī** the daughter of **Mālā-candra,** the king had a son the illustrious **Bhānu-dēva,** like the Bhānu (the sun) himself, who brought good days to the world. As the Bhānu (the sun) opens the *Padmas* (lotuses), brings languor to (*i.e.*, shuts) the *Kairavas* (water-lilies), destroys the intense *Vṛtra* (*i.e.*, darkness), and places his feet upon the summits of the *para-dharaṇī-bhṛt*, (*i.e.*, principal mountains namely: Udaya-giri and Asta-giri), so king Bhānu-dēva diffused Padmā (wealth and prosperity), brought languor to the *Kairavas* (enemies) destroyed the hostile Vṛtras (enemies), and placed his feet upon the heads of the *para-dharaṇi-bhṛt* (other kings).

90. For the welfare of his kingdom, he kept sixteen ministers well versed in politics, capable of destroying enemies by feats of strategy, of virtuous character, and of unfailing resolution. That illustrious and fortunate king used to govern the empire with their advice.

91. He whose weapons although kept closed in his hands is Nirbhara-dātā (*i.e.*, capable of killing all the enemies or very much bountiful), although trembling, is good in fighting capacity, and although of fierce attitude, is Kṛṣṇa-çarira (*i.e.*, of attractive appearance like Kṛṣṇa.)

92. Continually partaking of *havis* (clarified butter) in his incessant sacrificial ceremonies, Hari, suffering from indigestion, sleeps a long and profound sleep in the sea. Agni (the fire-god) vomiting smoke had recourse to the salt-water (as a remedy for indigestion) in the form of Vāḍava (sea-fire); and Çiva though he safely drank the Kāla-kūṭa (fatal poison) was attacked with Çūla (*i.e.*, acute internal spasm.)

93. What shall we say of him? he crippled very much the fame of other kings for liberality. Having conquered their wealth, at the advice of his ministers he gave away Kanakācala (the golden mountain), Kāmadhenu, and Kalpadruma to them.

94. The unrivalled king granted, with proper ceremonies, to good Çrōtriya Brāhmaṇas, one hundred pieces of land highly decorated with large and beautiful edifices, shaded by numerous gardens of mango, cocoa-nut, plantain and several other trees, after having the gifts inscribed on copper-plates.

95. When King **Bhānu-dēva** had reigned for eighteen years, Dhātā was perplexed with the question as to which of the four donors, namely, the Cintā-maṇi, the celestial tree (Kalpa-druma), the Kāma-dhēnu and the king **Bhānu-dēva** was the best, and summoned the king to appear before him for judgment.

96. As Lakṣmī is of Nārāyaṇa, **Jākalla-dēvī** of the Cālukya dynasty was the beloved wife of **Bhānu-dēva.**

97. By her was borne the valorous and illustrious king **Nṛsiṁha,** destroyer of all his enemies and the saviour of the **Gaṅga** dynasty.

98. (He acquired fame) like Arjuna in handling weapons of war, Vṛhaspati in Çāstrik knowledge, Karṇa in making presents, Bhīma in valour, and Kāma-dēva in beauty.

99. In obedience to his mother, he issued one hundred Çāsanas to Brāhmaṇas, and also other presents of great value.

100. When the most valiant and illustrious **Nṛsiṁha-dēva** ascended the throne, his feet dazzled (the beholder) with the light emitted from the gems that adorned the crowns of other kings. All the adverse kings, frightened, broken-hearted, and intent only on saving their lives, betook themselves to mountains.

101. When he began to rule the world, the Kulācala, the Kūrma-rāja, the Nāga-rāja and the elephants of the quarters unburdened themselves of the load of the world and took rest; and the disorder of their heads having disappeared, they reposed happily and blessed the king.

102. When the king sets out on elephants to battle, what hero is there on earth who would bear the weight of fighting, when we see that a single creeper-like sword held in his rain-bow-like hand spreads terror on all sides ?

103. He was fierce by reason of his sword, and, violently robbing the hostile kings of their immense wealth equal to that of the Kalpa-taru, presented them to Brāhmaṇas, with his sprout-like hands which were as ornaments of the earth, and shone beautifully wetted by the water of charity.

104. He placed his lotus feet upon the heads of all the kings of his time. What description can we give of the glory and prowess of the king ? When the Dig-gajas, on hearing, from the lips of Kinnaras, songs of his fame, used to cease undulating their ears, the large black-

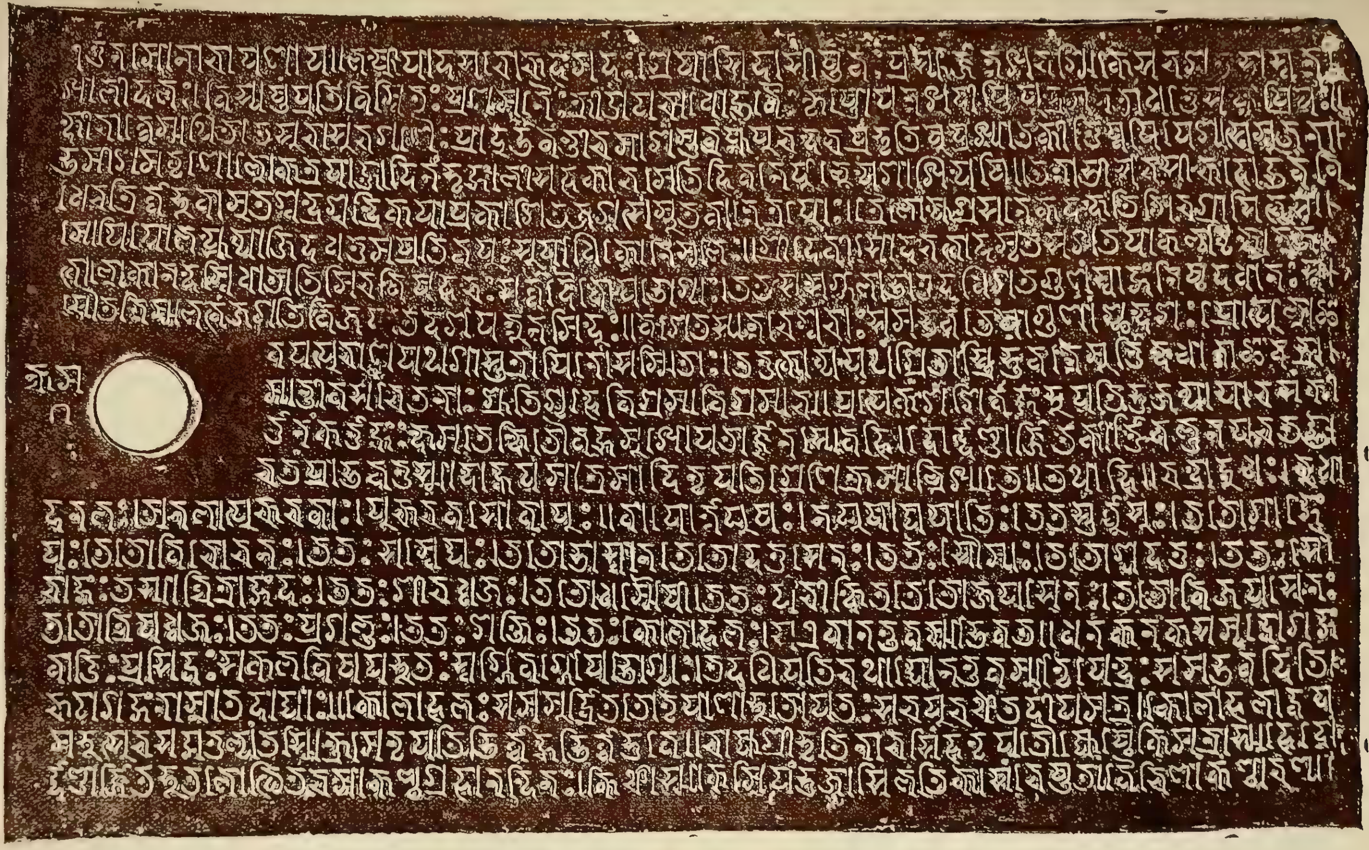
bees sitting comfortably, drank the ichor issuing from the heads of the elephants.

105. Being resolute, his prowess never received any check. The *kula-parvatas*, at the time of his sacrificial ceremony seemed like cooked flesh placed on bars, and the four seas looked like caldrons. Even the sun, the giver of a thousand rays, becoming bewildered, was seen wandering about in every direction.

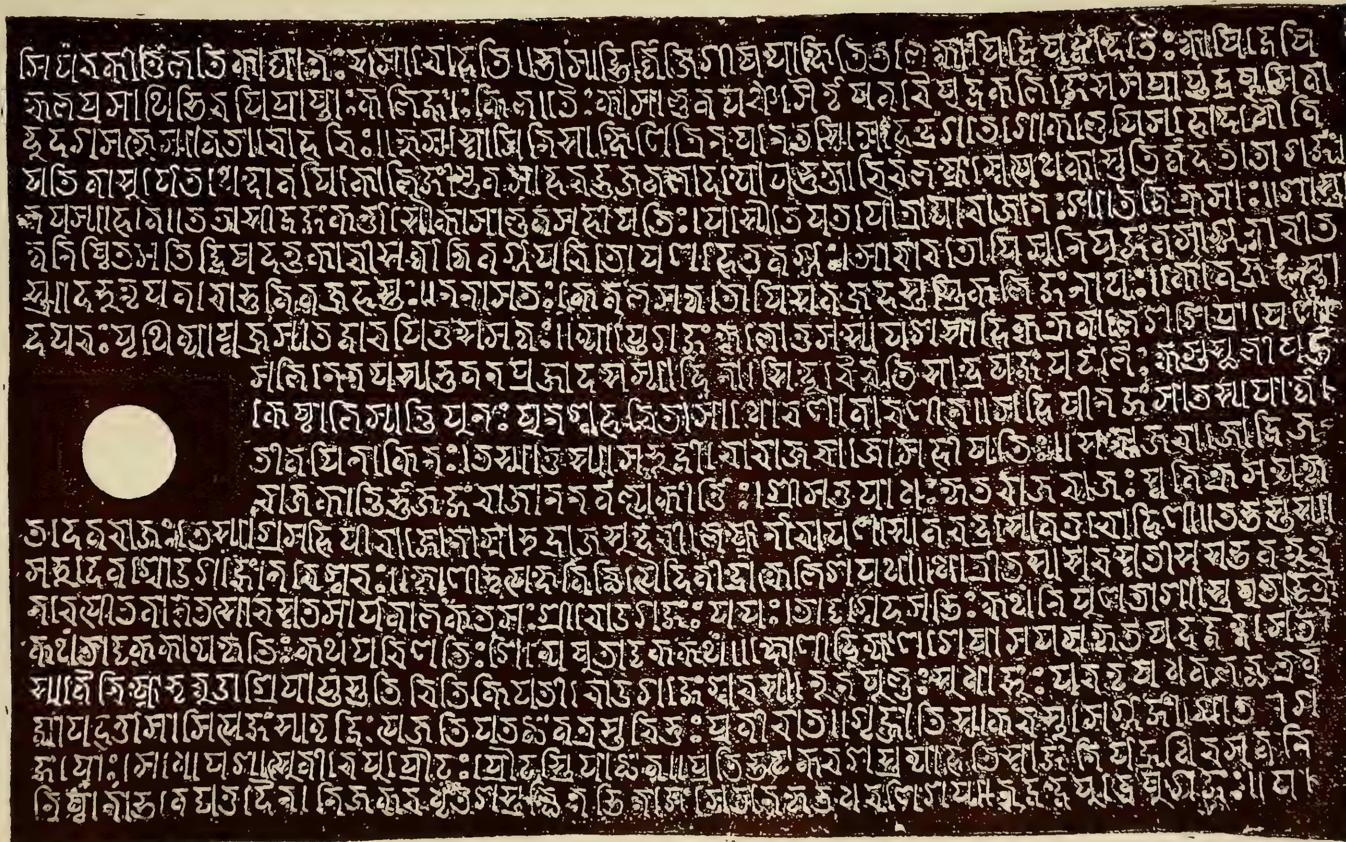
(Pt. v. Rev. L. 16–19) Hail Fortune! In the Çaka year 1217, decorated with all the epithets such as the Lord of the fourteen worlds, &c., the illustrious king Vīra **Nara-Siṁha-deva,** in the twenty-first year of his reign, on the sixth day of the bright fortnight of Siṁha (Leo), Monday, in the city of **Rēmuṇā,** at the merry time of a new conquest, in order to grant 50 *vāṭikas* of land, out of the several pieces of land set apart by **Hali Prahlāda Mudala** for granting to pious Brāhmaṇas, (Pt. vi. Ob. L. 1–21) while on the banks of the Ganges at the time of a lunar eclipse, to **Kumāra Mahāpātra Bhīma-dēva Çarman** of the Kāçyapa gōtra, Kāçyapa, Apasāra, and Naidhruva Pravaras, and a reader of the Kāṇva-çākhā of the Yajurvēda, gave the two villages; namely: **Ēḍaragrāma** within the boundaries of the **Ḍērā-Viṣaya,** and according to the *Nala*-measurement of **Çrī Karaṇa Çiva-dāsa** lying from the (half *daṇḍa ?*) boundary line of the village **Mālō-pura** on the north to the drinking-water-supplying reservoir of **Talaŋga-grāma,** and from the western bank of the pond of the village **Sāhasapura** on the west to the embankment *(Hīḍa ?)* on the boundary line of the village of **Vibhūti-paḍā** on the west. Out of the 42 *vāṭikas*, 16 *mānas* and 12 *gunṭhas* of land contained within these boundaries deducting 8 *vāṭikās* and 9 *mānas* as already granted to gods and Brāhmaṇas or comprising cow-grazing fields, ponds, &c., the remainder 34 *vāṭikās*, 7 *mānas* and 12 *gunṭhas.* Secondly:—The village of **Sunāila** within the boundaries of Svāŋga-Viṣaya according to the *Nala*-measurement of the above-mentioned **Çiva-dāsa** and lying from the boundary line of **Bhīma-nārāyaṇa-pura** on the west, to the boundary of Khaṇḍa-sāhi village on the east, and from the half-boundary line (?) of the village **Vēḍa-paḍā** on the south, to the boundary line of **Ghōḍā-pāla** village on the north; out of the 33 *vāṭikas*, 13 *mānas*, and 6 *gunṭhas*, deducting 10 *vāṭikas* and 12 *mānas* as already granted to gods, and Brāhmaṇas or comprizing grazing fields, drinking ponds, &c., again from the remainder 23 *vāṭikas*, 11 *mānas* (?), and 6 *gunṭhas*, deducting 7 *vāṭikas*, 8 *mānas* and 18 *mānas* (*gunṭhas ?*) according to the measurement of **Candrā-dāsa Karaṇa,** and lying from the *Vata* tree on the boundary of the village **Ka-ilō** on the west, to the *Vaṭa* tree at the middle of the field of village **Sunailo** on the north, to the *Vata* (Ficus Indica) tree on the boundary line of the village of **Vēḍa-paḍā**

on the south; the remainder 15 *vāṭikas*, 12 *mānas*, and 13 *gunṭhas*. These two villages together making up 50 *vāṭikas* of land free of any obligation, are granted by regular deed of conveyance including every thing, land and water, with shades and marshes, &c., for as long as the sun and the moon endure: In this granted portion of land named **Gaŋgā-Narasiṁha-pura** one *vāṭikā* is granted to the Sēvāita **Allāla-nātha Çarman** of the Putimāṣa gōtra, reader of the Çākala-Çākhā of the Ṛgvēda; half a *vāṭikā* to the copper-maker (Tāmra-kāra) named Nāḍi. As a part of this grant,—**Nōri Çrēsṭhi** son of **Purāi Çrēṣṭhi,** son of **Kōmaṭi Maŋku Çrēṣṭhika** of **Ucaḍā** village in the middle of the South **Jhāḍa-khaṇḍa; Dhittu Vēlāli,** grandson of **Mahā-dēva Vēlāli** a Tāmbūli of the village of **Kanṭa-pāḍi-haṭṭa;** the **Tāmra-kāra** named **Amnāi** of **Purusōttama-pura Usthalī;** and the **Kaṁsa-kāra** named **Madāi of Vēda-pura Usthalī.**

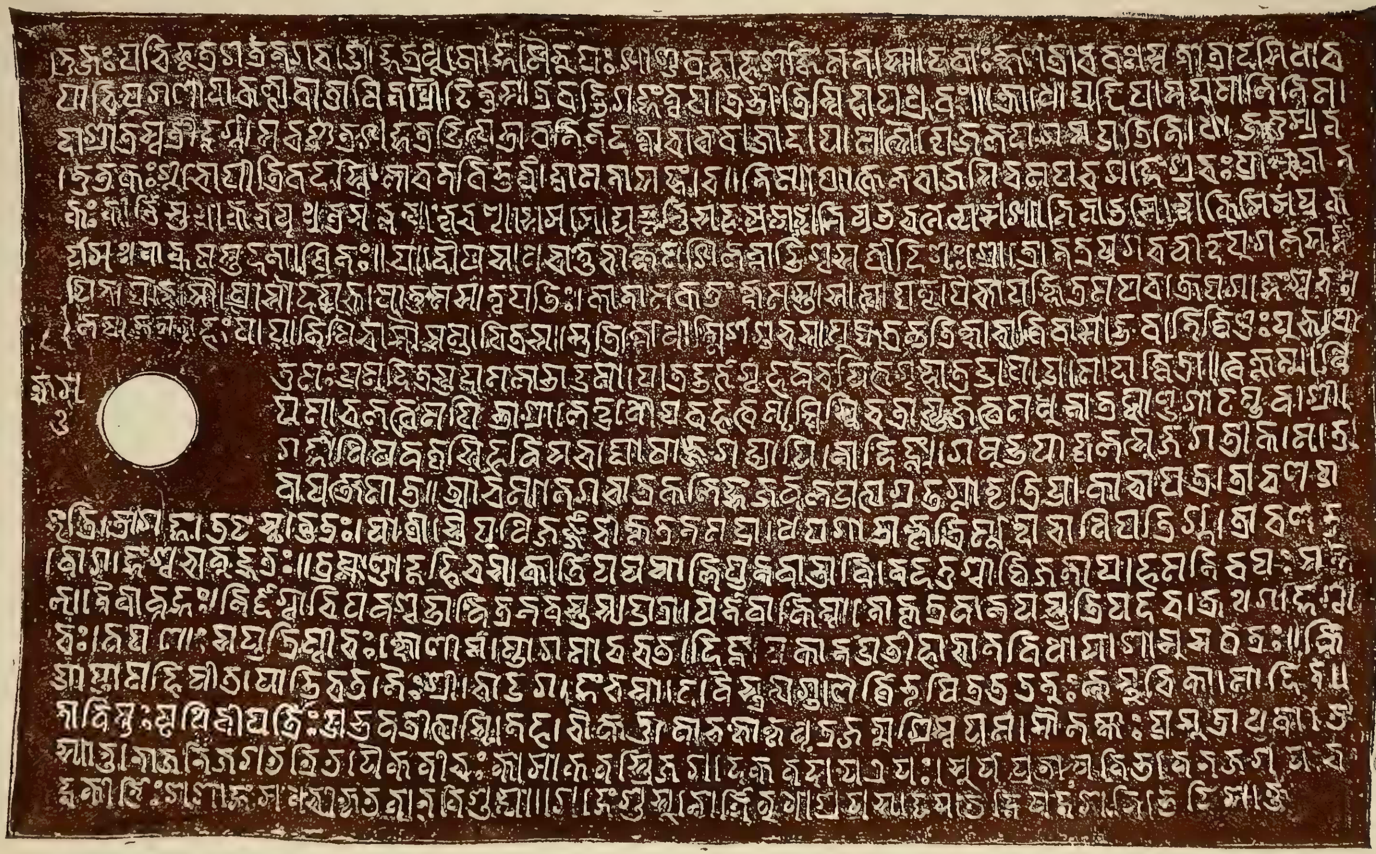
(Plate vi. reverse, L. 1–6). In order to reap the harvest (gain the fruit) of my gift and of preserving it, O you future kings! obey this my religion, as long as the moon and the stars endure. O Ye Kings, suspect not it to be fruitless because granted by another; there is greater virtue in preserving the grants of others than in making grants oneself. O Yudhi-ṣṭhira! the principal of the intelligent, keep carefully the grants either by yourself or by others; for preserving gifts is far superior to granting them. Whoever forfeits lands granted either by himself or by others becomes a worm in excrement, and there rots with his ancestors. Those who take away the land become black serpents in the hollows of dried up trees in a forlorn and waterless wilderness. He who robs a single cow, a single gold coin, or even half a nail of land, remains in hell until the final deluge. The religious acts performed even by an enemy are respected by the high-minded; because the enemy only is their enemy, religion is enemy to none. Of the future kings of this world whether born in the dynasty of my own or in the dynasty of any other king, whoever with mind unstained by vice, maintains this my religious act, I bow before them with my palms held side by side and raised to the forehead.



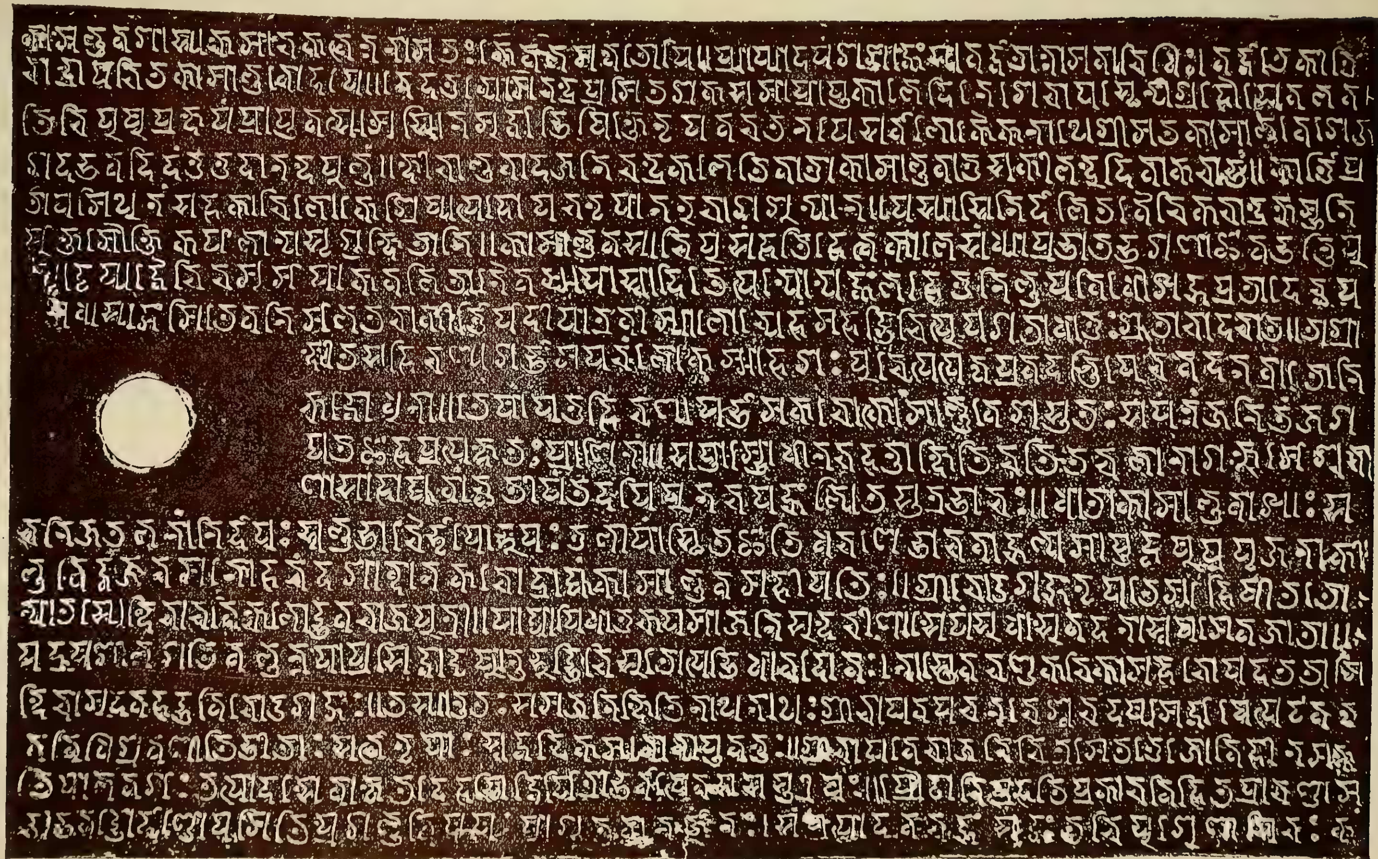
Grant of Nṛsiṁha Dēva II of Orissa, 1217 Çaka.



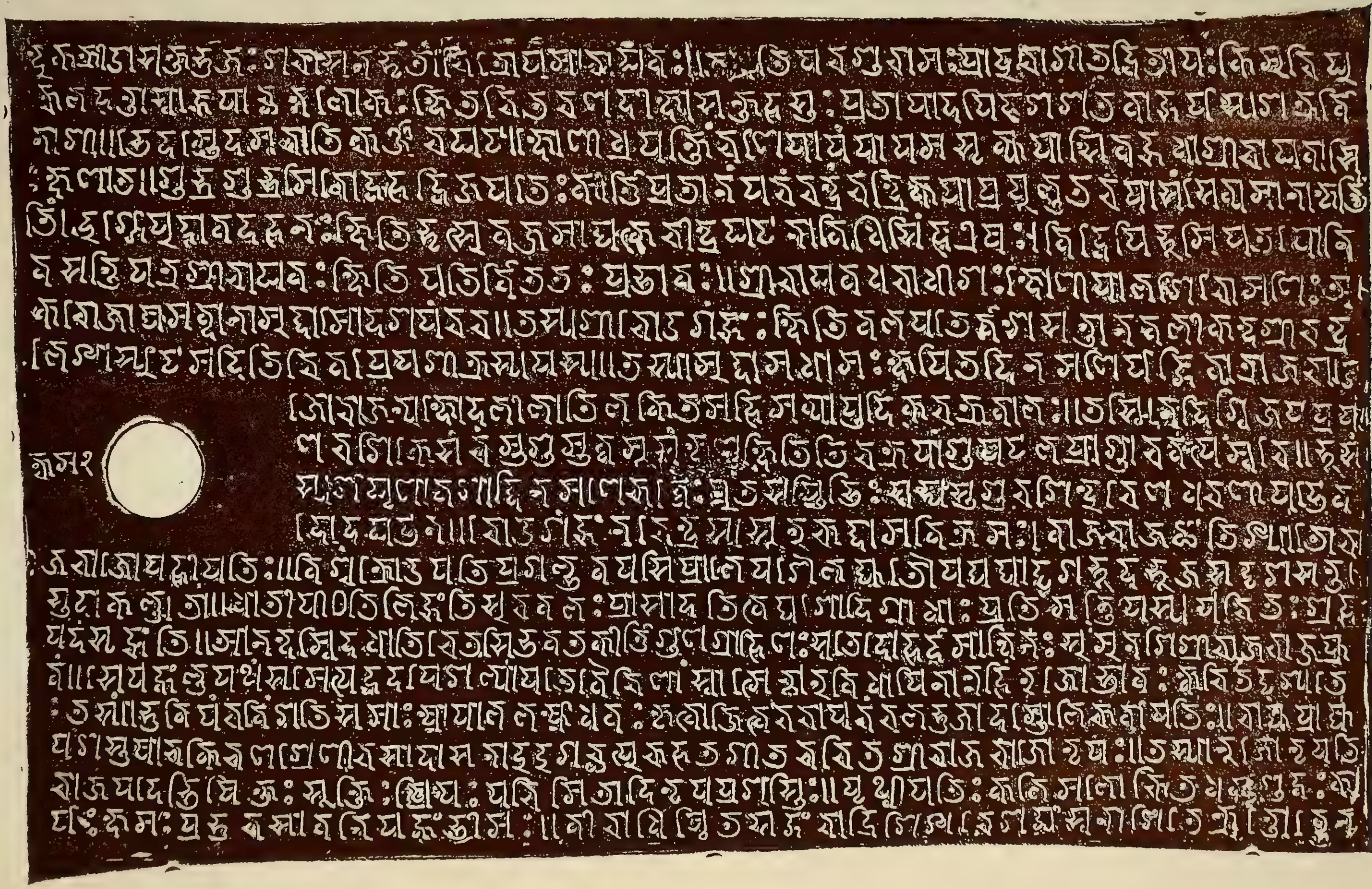
Grant of Nṛsimha Dēva II of Orissa, 1217 Çaka.



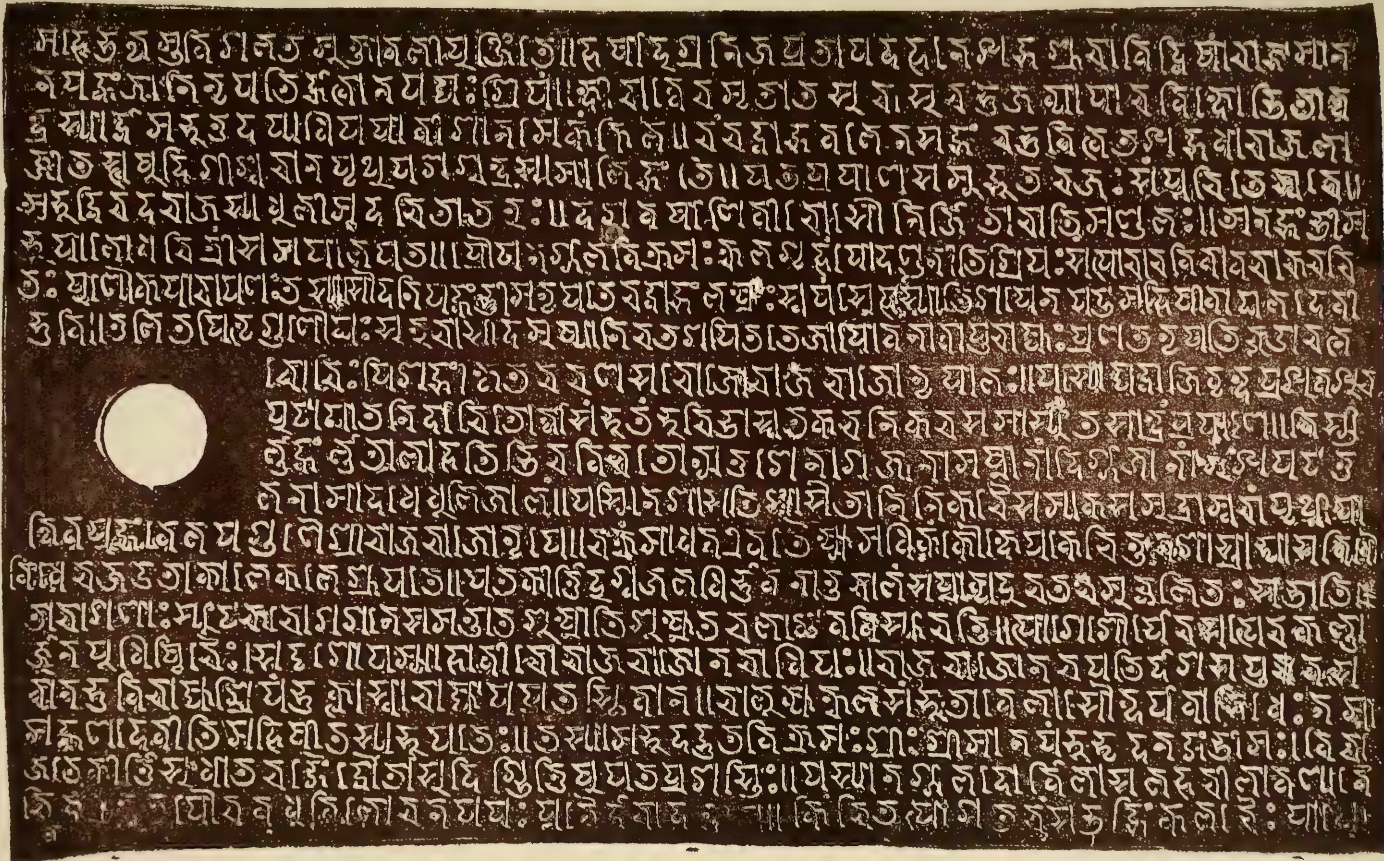
Grant of Nṛsiṁha Deva II of Orissa, 1217 Çaka.



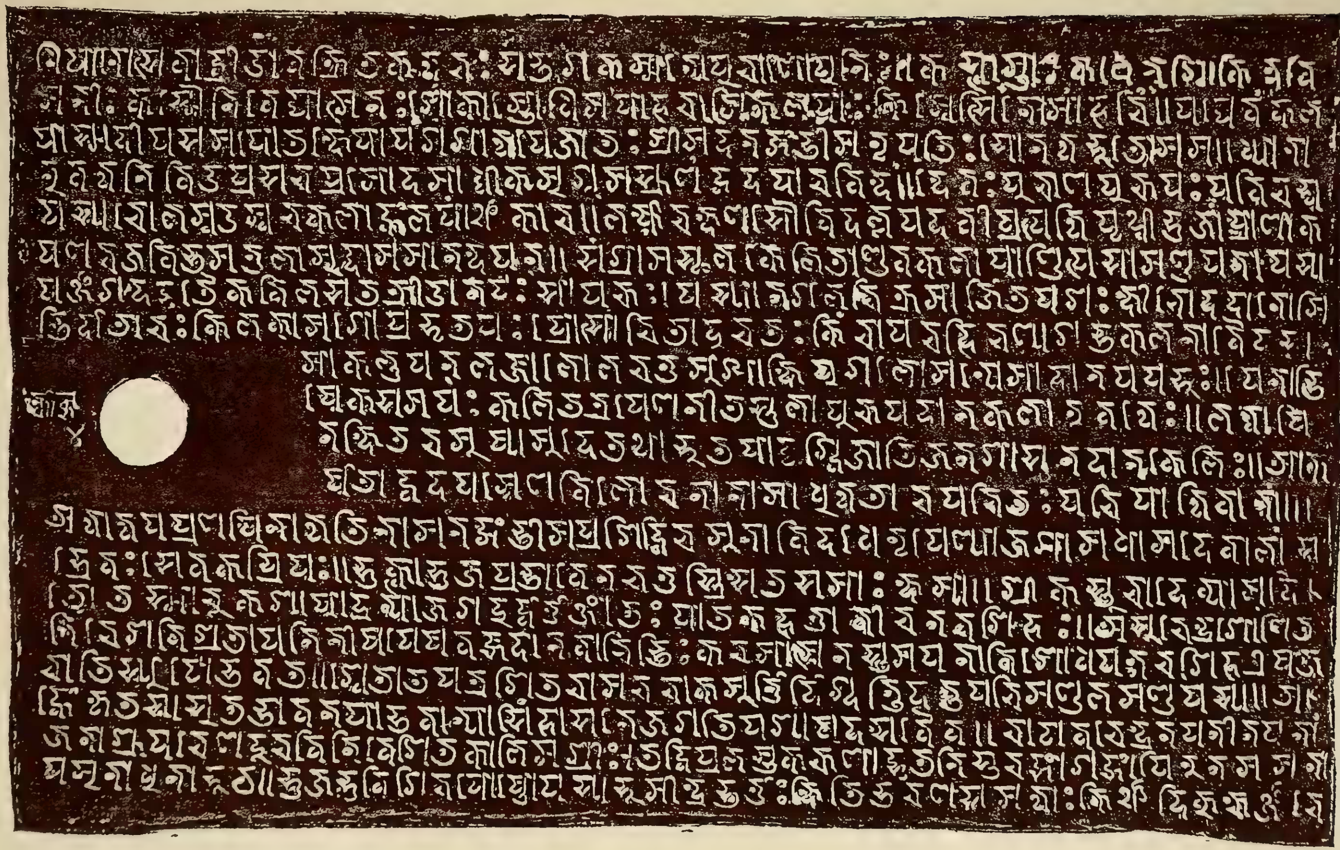
Grant of Nṛsiṁha Dēva II of Orissa, 1217 Çaka.



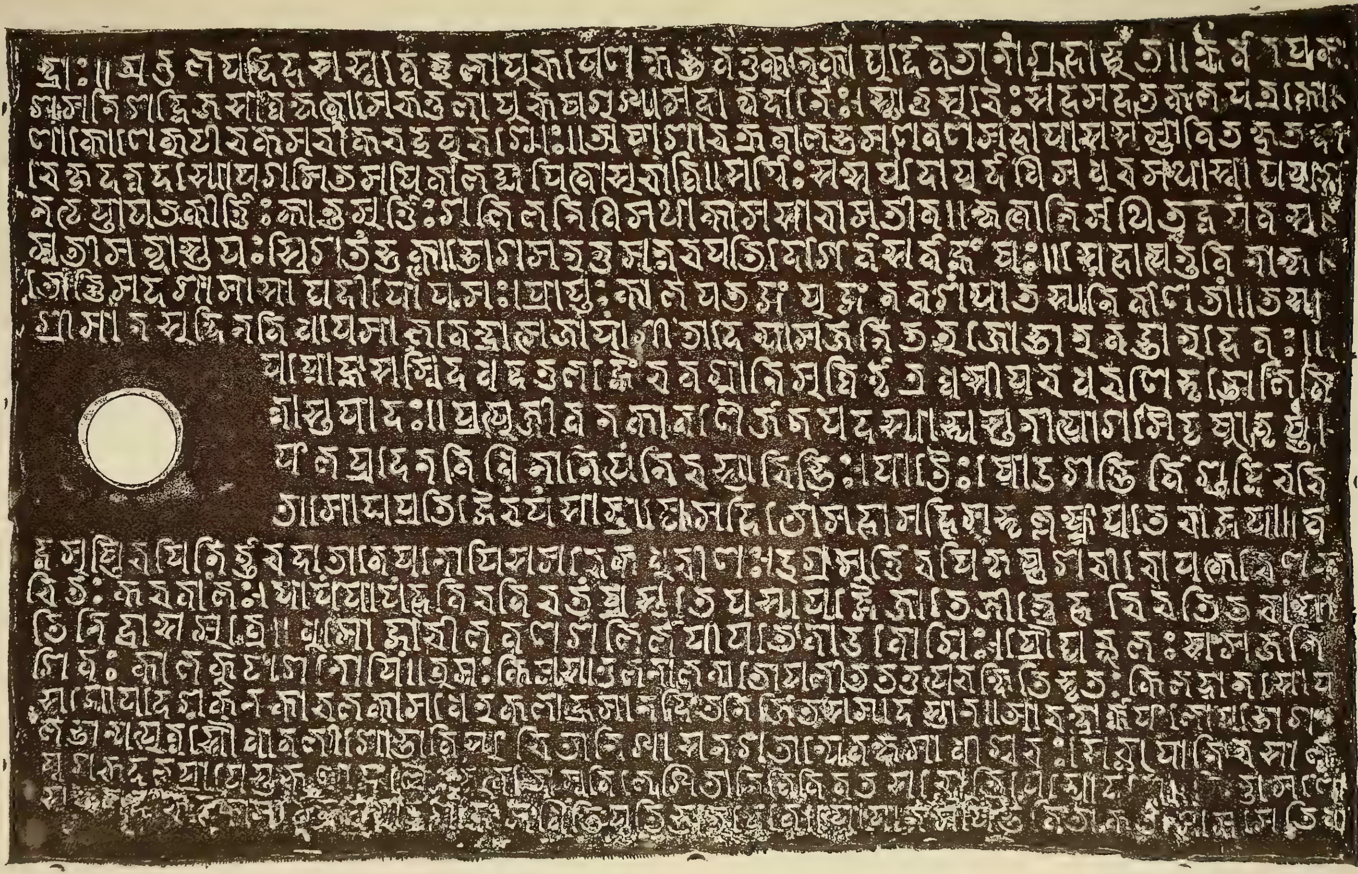
Grant of Nṛsimha Dēva II of Orissa, 1217 Çaka.



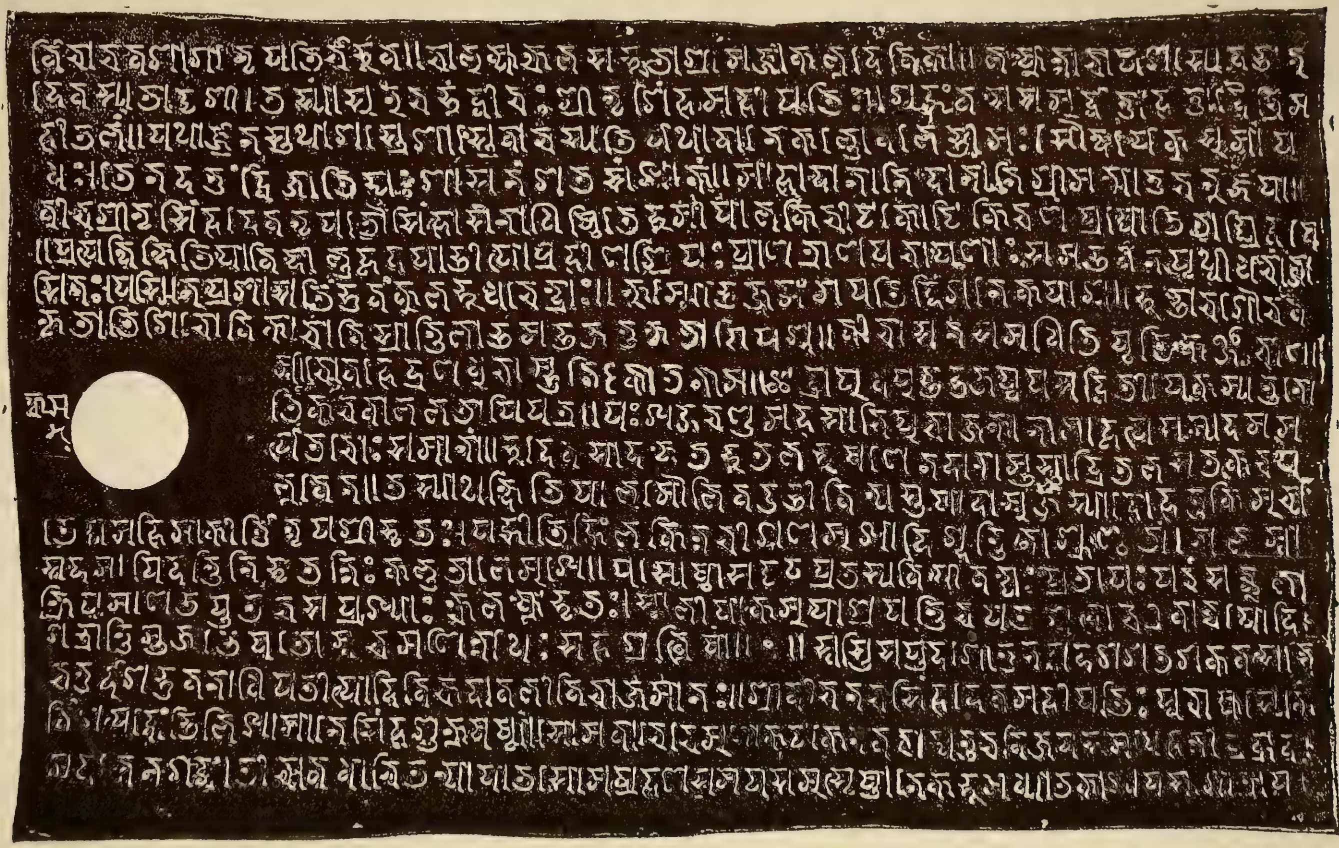
Grant of Nṛsiṁha Dēva II of Orissa, 1217 Çaka.



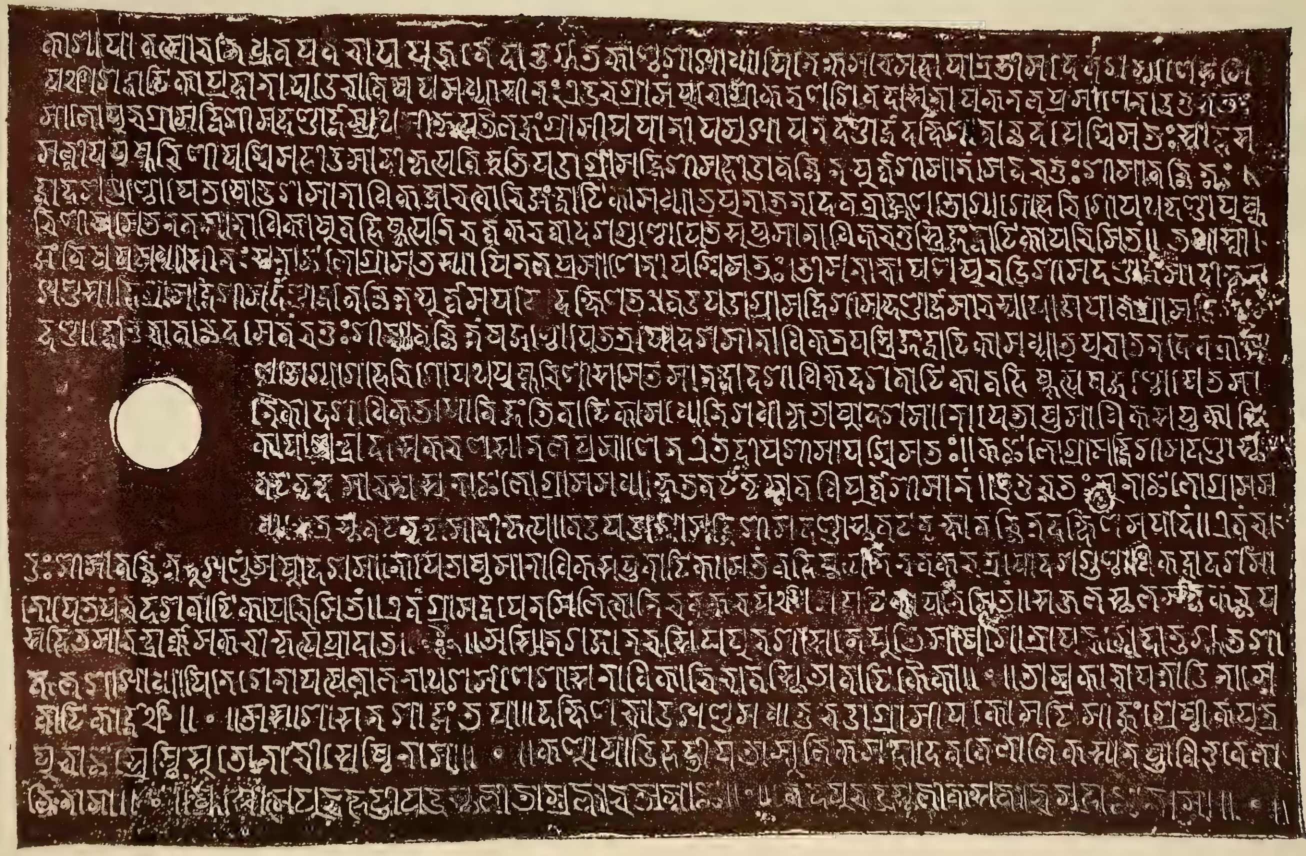
Grant of Nṛsiṁha Deva II, of Orissa, 1217 Çaka.



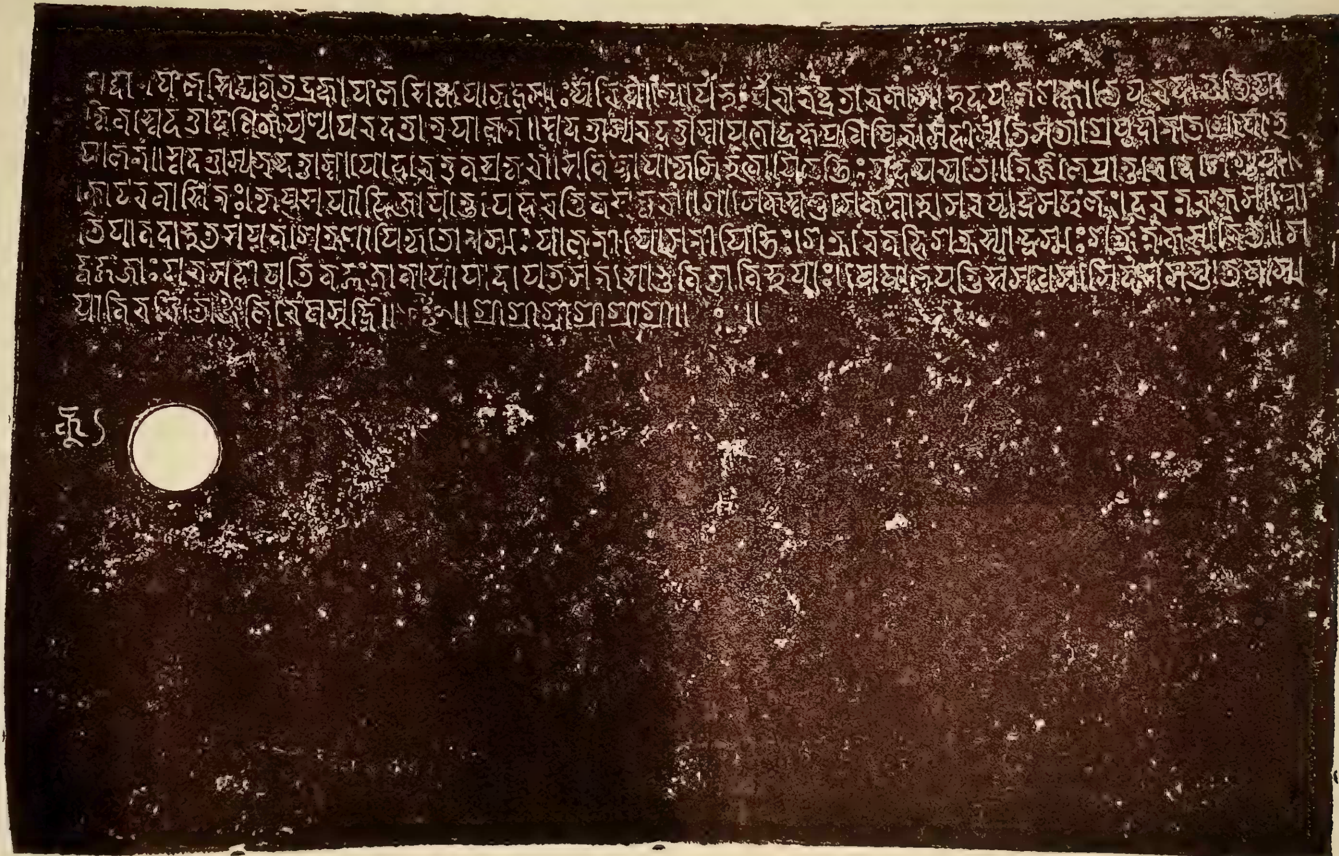
Grant of Nṛsiṁha Deva II of Orissa, 1217 Çaka.



Grant of Nṛsiṁha Deva II of Orissa, 1217 Çaka.



Grant of Nṛsimha Deva II of Orissa, 1217 Çaka.



Grant of Nṛsimha Dēva ii of Orissa, 1217 Çaka,